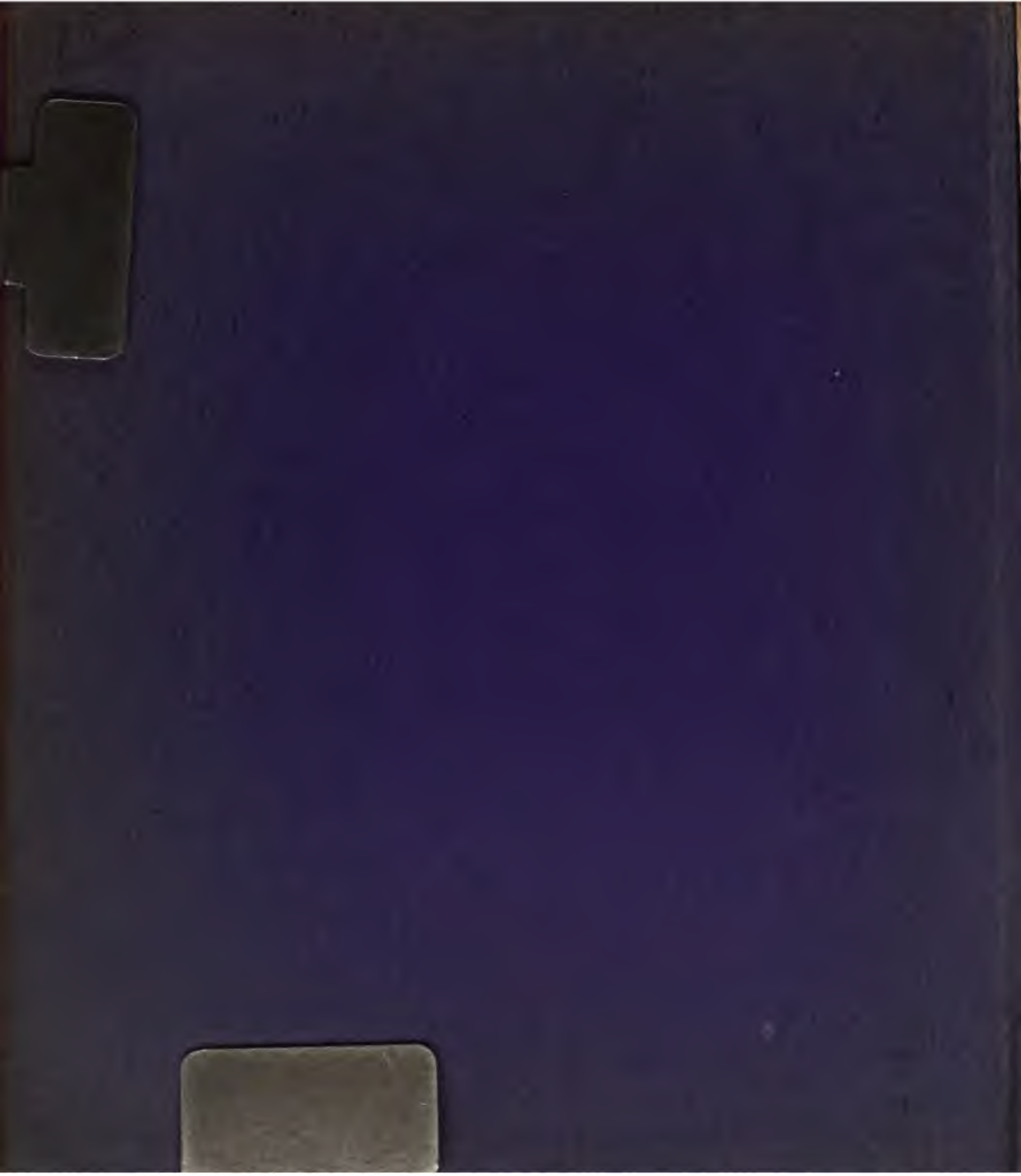
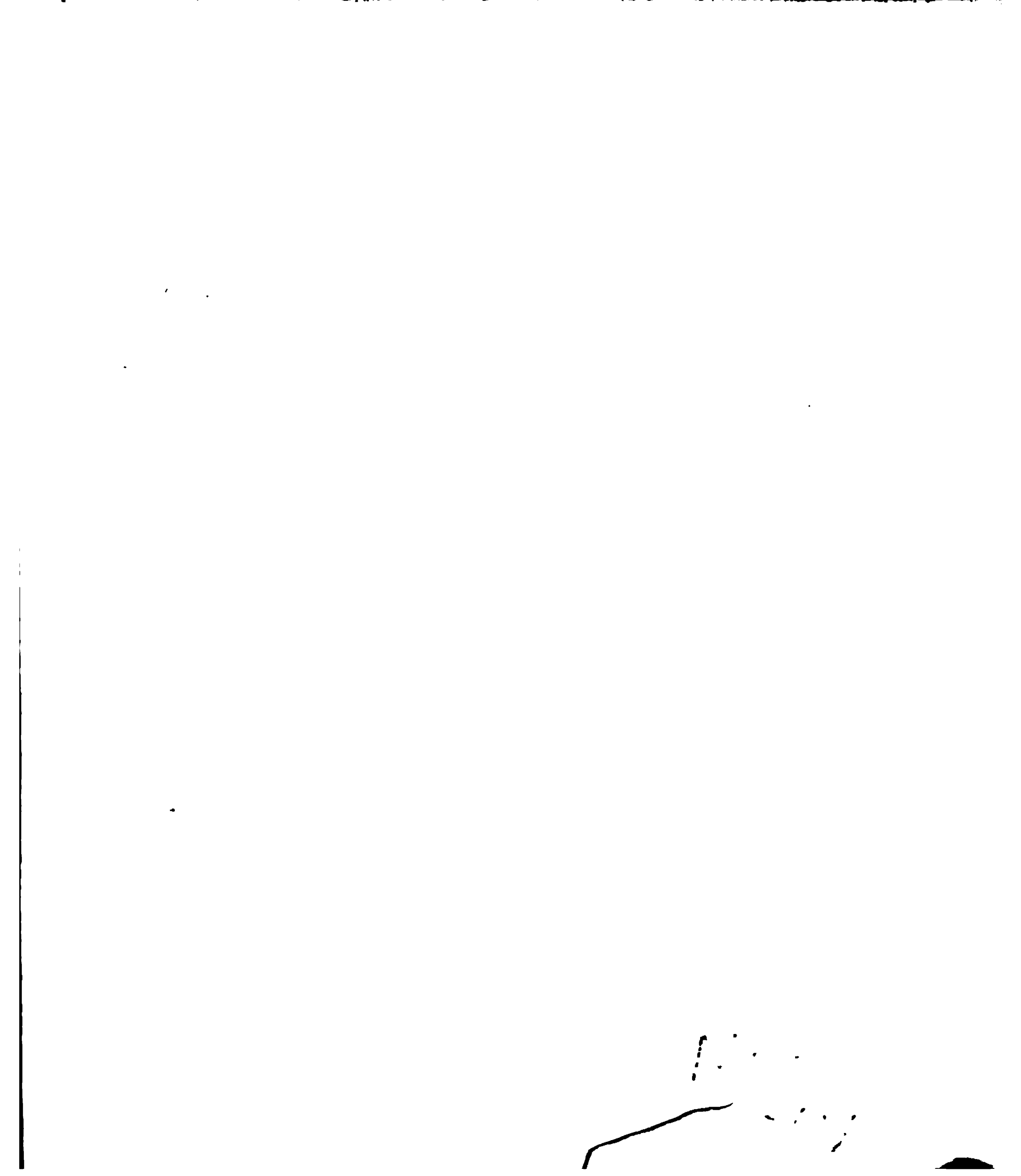
MY BOOK OF THE DISCOVERY AND RESCUE

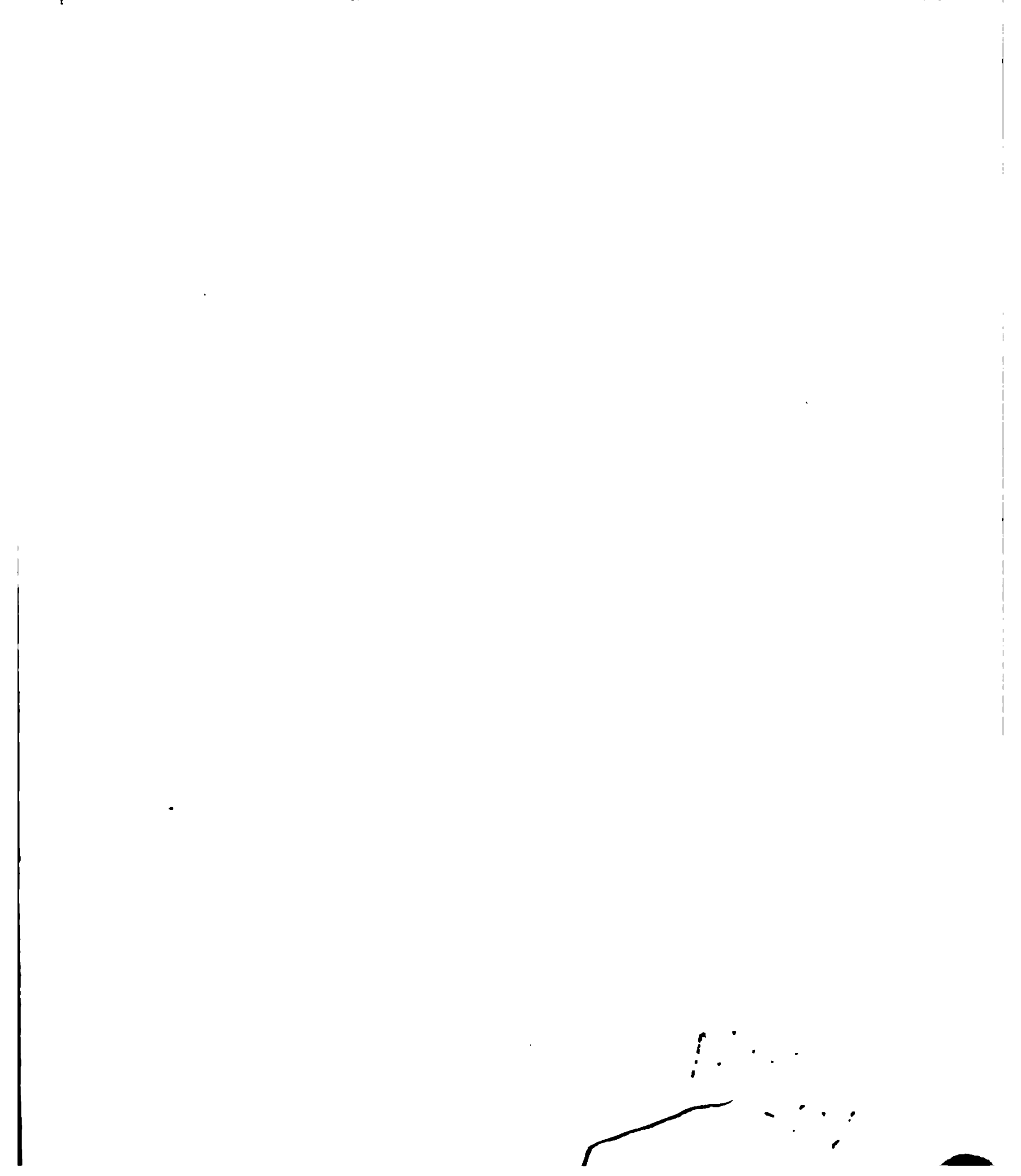


FROM WRECKAGE OF THE DISCOVERIES WHICH HAVE BEEN MADE BY ME AND OTHERS IN THE WEIRD-REALM OF SPIRITUAL FACTS









THE DISCOVERY OF DISCOVERIES,

Climaxingly collated in the Month of Una-and-her-lion (1908) inclusive of August: and fulfilling "The Message of Ishtar."



DEDICATED TO REVERERS OF SELF-POISED MOTHERS OF SELF-POISED MEN OF WHATEVER RACE OR ERA.

BY EVELEEN LAURA MASON
(MRS. AUGUSTE FRANCKE HERMANN MASON)

FOREWORD.

Talking of *Discoveries*, in the year (what year was it?) when some time before that midnight hour of the 3rd of September, 1838, I discovered I must be about my business? And when, if all "they say" is true, I sent forth an unnecessarily peremptory shout of arrival just as the clock struck the midnight hour.

Although the question arose whether with the striking of the clock-bell the 2nd of September culminated, and, the 3rd of September and "little Evie" arrived with the ceasing of the ringing of the bell.

That question was later critically reviewed by my father, astrologically scientific student as he was. His interest as to the precise date and hour partly arose from the fact that I was the last arrived, family-individuated-element, and partly, because my father was possessed by the conviction that it was to be my business to discover Discoveries which, disjointedly had been made, but which had not been aggregatingly utilized for the benefit of the age-long swirls of upclimbing existences. Existences which, from pre-Adamic times but historically now remain catalogued as the "Ethics of the Dust." Records of which could be unearthed only by the individuated energy which, in early life, I felt must culminate in the outpouring upon humanity of an intellectualized chrism in the scientific facts of Omni-Present Life.

Therefore, this volume, June, 1908 is

MY BOOK OF THE DISCOVERY AND RESCUE FROM WRECKAGE OF THE DISCOVERIES WHICH HAVE BEEN MADE BY ME AND OTHERS IN THE WEIRD-REALM OF SPIRITUAL FACTS.

Complimentary, I will begin by quoting from Mrs. Mary Baker G. Eddy's book, which introductorily states, "In the year 1866 I discovered the Science of Metaphysical Healing: and named it 'Christian Science.'"

This, is doubtless a simple truth, in the same sense as it might be truth, if Christopher Columbus had said, "In the year 1492 I discovered a new continent, and named it Columbia," or, if Americus Vespucci had said, stating the year, "I discovered a new continent and named it America." Or, if Leif Ericson had announced his claims, as a discoverer. Though, nevertheless, there pre-existed here, the "Ancient American" Aztec and Toltec civilizations. Each leader of which may, successively, have considered self the discoverer of the realm where he lived and reigned and from which, in the circling swirl of the dance of evolutionary upclimb, they all passed out of sight, leaving buried in the sands of time, signs of the discovery, and signets of their achievements. Signs and signets which rightly sought to memorialize them as the discoverers (or uncoverers) of Ideals—the written formulation of which, was an epoch-marking necessity.

This being so to the lover of history—and especially to the lover of the Epode of Horace—no word could have been better used, expressive of her inspiring foresight of the sublime object before her, than was the word Mary Baker G. Eddy used, as she named the Principle that was at stake.

With the reader's understanding as to what all that meant to the comprehensive Greek mind, new light may be thrown on what may have been in Mrs. Eddy's mind when, in the introduction to her book, she so embracively says: "The Apodictical Principle of Scientific Mind healing points to the reve-

lation of Immanuel, the ever present God, the sovereign Omnipotence, delivering the children of men from every Evil flesh is heir to! Through Christian Science, religion and medicine are inspired with a diviner nature and essence, and fresh pinions are given to faith, and thoughts acquaint themselves with God."

Then, stating her mental condition, when at the verge of decision, the book explains "Feeling perpetually the false consciousness that life inheres in the body, yet remembering that God is really our life, we may well tremble in the prospect of those days, when we shall say 'I have no pleasure in them.'"

Then she asks, "Whence came to me that Heavenly conviction? A conviction antagonistic to the physical senses?" and answers, "The Divine Spirit, through Christian Science, unfolded to me the demonstrable fact that matter" (?) "possesses neither sensation nor life. And human experiences show the falsity of all material things." (?) "And the immortal cravings establish the truism that the only sufferer is the mortal mind." And, further explaining her discovery, the book says: "The Revelation of Truth came to me gradually, and apparently, through Divine Power."

Here comes in a fusible point of differentiation, which relates to the fact that though, in 1908, some thinkers may question statements (near which I have inserted parenthesized-interrogation marks) yet we all may be moved by the direct simplicity of those introductory sentences, revealing as they do, an acquaintance with the crude mismanagement which, used to ordinarily deluge the feminine life principle. Mismanagement, courageously repudiated by the persistence with which Mrs. Eddy has systematized her statement of the Reality of Eternal Mind. A statement which has enabled thousands of students to also personally discover and reveal to themselves their individuated union with the Power of Immanuel, God-in-us. A power, however, which some of us in 1908 recognize, vitalizes every particle of even the physical form. So that when the soul may have left the body, though it be called "dead," and is interred in the heart of Mother Earth, its material (there going through transitional stages) is evolving new atomic forms. This discovers, to intelligent

scrutiny, that in the inert body there is no death for what seems so, is a recurrence of the doings of primal forms of busy little family-life, each individuated little atom of which thence goes on through its chosen route, mounting upward, steadily impelled by (and attracted to) the All-pervasive presence of All Creative Action.

If this is true there is no death: what, at different stages, so appears, is a step in the services constantly rendered by each portion of the material; no tiniest bit of which, is ever wasted or unaccounted for in nature's Book of Eternized Records.

By no stretch of flippancy can this be proven to be New Theology: for as in Nature's handiwork there is nothing old, so, there is nothing new. For the ever-present years of God, constitute an eternal Now; and include that Thought of the reincarnational evolutionary emergencies, which must have been before King David's vision when he ejaculated, "I will praise thee! For I am fearfully and wonderfully made. Marvellous are thy works, and that I know full well. My substance was not hid from thee when I was made in secret and curiously wrought in the lowest part of the earth. Thine eyes did'st see my substance, it being imperfect, and in thy Book all my members were written, when, as yet, there were none of them! How precious are thy thoughts unto me, Oh! My God! How great is the sum of them!"

These are the words of that Hebraic, Grecian-like David, who, with his "harp of Solemn-sound," used ecstatically to dance before the Lord, in devotion, perhaps,—not foreign in potency or method, to those known to an attentive reader of "The Epode of Horace."

And I ask, any attentive reader, would it not be effective if this outburst of the Hebraic David (from whose line sprang the Jesus, who was of the stem of Jesse) I ask, would it not be electrically effective if, at the Mother church, David's outburst, were read as an alternate with the comprehensive introductory statement of Mrs. Eddy's book; here restated:

"The Apodictical Principle of Scientific Mind Healing points to the revelation of Immanuel, the Sovereign Omnipotence, delivering the children of men from every evil the flesh is heir

to. Through Christian-science, religion and medicine are inspired with a diviner nature and essence, and fresh pinions are given to faith, and thoughts—(Oh my God! How great is the sum of them),—Thoughts, acquaint themselves with God."

David's discovery of the marvellous evolutionary mechanism of the perfect human body (after his acquaintance with the perfection of the mother of his son, Absalom) may have aroused his triumphant delight in his own future possibilities; and may have caused him to delve into the problem as to the best use to be made of the ever recurrent vital materials. And like Ruskin, in his "Ethics of the Dust," David may have realized the age-long business included, in the consummation of the task of perfect-body-building; and he may have made the discovery that the body was a very real article and made of the real spiritual substance which he said, God's eyes saw,—"it being imperfect, and all the members of which were written in God's Book, while yet there were none of them." To David's mind, this building-work may, for him, still have included a long look ahead. While to Mrs. Eddy,—it may have seemed a *fait accompli;* so that instead of searching to find out of what material the body is made, she may have preferred to jump the chasm and clear from her book, all reckonings with the burdensome body-business. But like Banquo's Ghost, it will not down. It not only has to be born and then has to be borne with, but, also, its frequent aches, decay and intrusive demands for polite attention, often give it the air of being quite the master of ceremonies.

Yet in reality, Mrs. Eddy has (from the upper point of view), the rights of the case. For not only does soul the body make, but it makes it (good, bad or indifferently well) just to the degree in which the individual-soul exercises the powers of the dualized will and understanding: which power does of Omni-science, Its Spiritual Substance take!

Thus, Mary of that Mother-church, writes, teaches and lives, relative to a *fait accompli*. While David wrote and *had* to live, in relation to a work in advance; into which soul-building work, Solomon (significant name) much more thoroughly afterwards went, than David could at an earlier time.

Yet David's discovery did not make him consider the material body as a "falsity," nor a non-possessor of sensation. Nor did he believe that in the grave there are no works.

I think that was a statement of the *Jahvists*, of the Israelitish tribes: not of the Eloihimists, of the tribe of Judah.

David saw that after the spiritual tenant had left,—the body has before it, the not unscientific business of becoming a ministering harbinger of those new forms of ambitious little family conclaves. of which our Emerson talked as he wrote of hearing:

. . . . "the poor grass plot and plan
What it will do when it is man."

Meanwhile the honored Mrs. Mary Baker G. Eddy has good reason to consider the body as not the Master but as the valuable assistant in each creature's upbuilding business in existence! For her work in its totality has been and is, an opportune offset, antidote and antistrophe (in the twistings and turnings in the philosophical dance of life) to the animalism which was glorifying the mere brute-will-to-live on the score that, "death ends all" and, "the miseries of life were so inordinate that it would have been better, never to have been born at all. But that, as we are born, the next best thing to do is to live with a vengeance, and get done with the job!"

The outbreak into this brutalism came with the Schopenhauerized howl over "The miseries of life," and other such cries from the kennels.

Previous to the year 1866, average pulpits were not giving much consideration to the dignity of the mechanism of our nerve filled forms. They oftener spoke of them, as did Paul, when 'mid his anguished perplexity concerning the right and wrong of the encroaching physical wreckage and nerve racket which had gotten hold on him, he cried out: "Who shall deliver me from this body of death,"—once adding, "I die daily, and daily I am renewed." Apparently then facing, a seeming hindrance like that which Jesus had faced and which perhaps cost Paul his chief anguish, because it called a halt in his splendid work in the doing of which, he not only needed his own best-balance-of-personal character, but also needed to be able

to rely upon the spiritual integrity of those whom he had expected would have been his reliable counterparts.

A hindrance like that which met Jesus, Son of Mary of Judea, when, concerning His relations with his disciples, The Scriptures tell us, "He could not do many wonderful things, because of *their* unbelief."

This, wakens the question What sort of wonderful works were those which were frustrated by the mental conditions of those twelve men? He had been giving physical (?) sight to the blind; healing lepers and the paralyzed, raising the dead and casting out devils. But an existent condition, was in force which called a halt. What was this force?

Whence came it?

The story tells whence it came! It came from the self-evident, outcroppings of that *Epoch's* make up of place-grabbing politicians. A crisis just like this: filled with quarrelings over the question which of them should be greatest in the "Kingdom" which they supposed Jesus was about to set up. Quarrels, as to who was to be given the right hand seat of honor? Quarrelers (more or less diplomatic) who, by *nature*, could not help pushing back peace-ful progress, by squabbling over titulary prominence and Penny-picking-perquisites: the confined spirits of which quarrelings, burst forth a little later in Judas' outbreak into the business project of selling Jesus, out and out, for thirty pieces of silver. Conduct scarcely less human than was that on the part of Peter and Thomas; the first of whom denied all knowledge or acquaintanceship with Jesus or His matters; and the second of whom, but naturally *doubted*, the wisdom of going into matters which he did not understand.

Therefore, knowing what was in the hearts of men,—and perfectly comprehending the mixed-quality of their moral (?) make up, "Jesus could not do the many *wonderful works*," which *He* would have done: because,—as for common, physical cures etc., etc., one "Simon Magus" (a magic-working-psychologist) was (as is recorded) going through with plenty of *that*, on an apparent basis of self-exhibit, as common then and there, as it is now and here among trick-men, who 'make their living at it.' *Such* was not the 'work of Jesus': but such *was* the work

of Simon Magus (the magician) who ever he may have been! There seems to have been greater things which Jesus could, but should not then do, because He saw the others were on a wrong track:—on a sort of a 'show-man's job!'—which, was disrelated from, the simple, 'little child' nature-work in which *He* and the orderly Creator-of-Life were employed.

This, was what disabled the reception of the invisibly-to-be-bestowed Power: which, if He had invested Simon Peter with it—in his then unconverted state, would but then have made him more dangerous in low-grade-performances than now (while less powerfully equipped) *he* could be. Like thousands of others today, he was not good or true enough to be powerful. Forceful manœuvrers and tricky-schemsters,—insolently interrupting the *permanent* simplicity of *natural* order *such* might, self-attractingly become. But they were too intrinsically separated from the realm of Justice, to be trusted with gifts of spiritual insight, foresight and union with Omni-potence! To the reception of *such* gifts they had not yet attained. And in their opaqueness,—even the embrutalizing use which they were making of the Yogaite animal-magnetism,—but threw them into line with those who were on the way to become crazed and bedazed by the perils of (not use but) the ab-use, through which they were passing.

They as little comprehended these conditions and this crisis as they comprehended Jesus. They saw Him as He looked: And He looked as He was. And He *was* "a man of sorrows, and acquainted with grief": whose "countenance was marred, as never was man's." But they were so used to seeing Him *thus*, that they never dreamed (if they thought of it at all) that His seemingly spontaneous output of Power—differed from the coarse steam of animal-magnetism, such as trained-tricksters utilized-after-their-style! They never *dreamed* that all such performances as those, in line with Yoga-tricks and "Simon Magus" business "savored not of the things of God: but of the things of men." As a *whole*, those disciples never dreamed that Jesus' seemingly spontaneous output of power to do His purpose-filled-miracles, included such calls on the reservoirs of *His* Spiritualized-Brain-Essence, that 'the man-alone-quality' could never have *lived* to have *become* so

"marred: For *marred* His countenance was, as never was man's." "He had no comeliness that men should desire Him." For it was but His identity with His Indwelling-Mother-*Wisdom*-Mind, which,—balancing His Virginal-nature, enabled Jesus—this son of the Holy Spirit and of the Virgin Mary—to *endure*, instead of to fight against or, *accept*,—those Animalized Inundations. Inundations, Animalized-*Magnetic* Inundations,—which then and now, were the stock-in trade of The Simon Magus lot of self-developers. "He knew what was in the hearts of 'that kind' of unfixed, unspiritualized discipleship: who, perhaps, with the exception of John and the critical Thomas and three others,—had, as yet little hold on the purely spiritual realm of Pneumatological-Perception.

Simon son of Jonas (afterwards called Peter) had had some training in Magian-lore of the sort which had then long pervaded the Roman Empire of B.C. history. And this, mixed with his excited interest in the altogether more vital power of The Master, whom he was *seeking* to follow,—made him long to become 'like Him': and, to be an equal miracle worker. He had desired to walk on the sea: not apparently, for any good aim; but to test himself, and see if his faith were up to the mark. For he cried out like a frightened lad when he found himself sinking. His head-long qualities impelled him to exhibit the wonderful masterliness of such an exploitation of—not only faith in Jesus but of—the sort of a man which Simon-Magus, son of Jona then was! This kind of a nature could hardly have brooked it, when—conscious of his increasing Yoga-like skill, mixed as it was with a devotion to the Teacher who so far exceeded him in miracle-working power,—he had to hear from that Lord and Master,—the announcement of the sufferings and humiliations which He and all His followers would have to endure: even to the point, that all men would, scorn, deride and forsake Him and His dis-graced Work. And in the horror of such a forecast Peter had first cried out,—that, though "all others" should foresake, Yet-not would *he*:—and then as Jesus pressed these predictions more irrefutably—poor Peter (with his hot, violent, precipitant way of plunging into projects—with an eye to what *he* already *could* do, as a pretty good leader of the younger lot of Magians,—flew out-into plans, which

must have been peculiar; seeing that the gospel states that the plans brought from Jesus the sharp words,—"Get thee behind me Satan! Thou art an *offence* unto me! Thou savorest not of the things of God: but of those that be of men!"

"Neither was that Peter's first set back!" But ominous it was of the fact, that at this epoch he was but a stumbling block, or a stone; of the sort, mentioned in the account given of the time when it is said, "Satan took Jesus up to the pinnacle of the Temple" and bade Him throw Himself down: telling Him God had promised to bear Him up, lest at any time He should dash his foot against a *stone*.

Whoever gives this incident, (was it Mark?)—repeats there, in substance the answer to Peter, above quoted.

And on other occasions when Peter had especially signified his devotion, "something occurred which, almost immediately, resulted in his displayal of unusual deficiency in spiritual discernment and consistency." As when, not long afterwards, he witnessed with John and James, on the Mount, the transfiguration of Jesus, he uttered words (as reported) which proved he was "bewildered and did not comprehend the *meaning* of that transaction." Peter desired, demanded, and wrought for political leadership: as shown by his "rebuking" Jesus, when Jesus laid out before Peter and the other disciples, —the fact that—by following *Him* and sharing His fate, they would get no material reward or honor; no mastership. Nothing but popular suffering, shame and death.

To meet or accept anything of *that* sort, was not in line with Peter's plans. He found the subliminal, naturally invulnerable steadfastness of Jesus to His Aim, intolerable. And would hear, none of it. He had other plans. But Jesus, "knowing what is in the hearts of men," said to him,—"Simon, Satan desires to sift thee as wheat! But—I have prayed for thee!" And on another occasion,—hunting him down (and making him hunt himself down) Jesus asked him, once and again and yet another time, "Lovest thou *me?*" (me? *Me?* my nature, work, purposes and the little ones? Or is it the Pomp, parade and the Romanized dominance of this Caesarized Kingdom which you expected I would set up,—that you love?)—Something of this impenetrative incisiveness may have been in

that third-time-repeated question. For Simon Peter, "being grieved" (?)—said, "Lord, thou *knowest* that I love thee?"—receiving then a commission,—which called for the utilization of a *quality* of which (one might risk saying) Simon Peter, had nothing. And his utter lack of which, left him to be the unbalanced vociferous unwomanly-soul which he was. For Jesus said, "Feed my lambs!"

It is doubtful if two men could by nature, be more unlike than was the subliminally-moralized, relentlessly analytical and critical *Jesus*, son of the spirit of God and of the virgin Mary,—and this other man—who, at the fall and failure of his political schemes for National leadership, later burst forth into the blasphemous asseverations and lies with which he denied all identification or acquaintanceship with the man whom he had called *Master*, and for whom,—in avowals of undying love and faithfulness,—he had outdone all the less pretentious disciples.

What did all this mean? Whence came, such complications?

Here we must halt, long enough to look back into conditions which were existent two or three centuries before the incarnation of the Jesus of Judah, who,—at this point, was nearing His 33rd year!

This halt and back-look will give us an historic grip on the wisdoms and the honesty-of the natural love-of Truth that had gone to make up (say) just one brilliant-old Empire, which held the Earth, before that rise of the pre-Christian (?) Roman Empire: which *Rise* followed on the conquest of the Persian Empire, occurrent after the death of Philip V. of Macedon and the succeeding surrender of *Perseus* Philip's son, to the conquest which Paulus of Rome had obtained. Paulus of Rome, whose triumphs, young Perseus graced. And then (as history tells us) 'he died, in honorable retirement at *Alba*.'

But all this includes a state of affairs in that very poorly reported *Persian*-Nation: of which—we have heard much less than we ought to have heard,—and less than I should now like

to tell. For,—it is not only that,—the Persian Empire once extended from India on the East to Egypt and Thrace on the West; and included, (besides portions of Europe and Africa) the whole of Western Asia between the black sea, the Caucasus the Caspian and the Jaxtes upon the North—and the Arabian Gulf and the Indian Ocean on the South: but according to Herodotus, the Persian Empire was divided into twenty Governments or Satrapies.

Though in the inscription on his tomb, at Nak-ash-i-Rustand, Darius mentions no fewer than thirty countries subject to him; besides Persia Proper. "These countries are Media, Susiana, Parthia, Asia, Bactavia, Sogdiana, Choseasmia, Zaranglia, Arachosia, Sattygidia, Gaudaria, India, Sythea, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Leparda, Ionia (European) Scythia, the Islands of the Agean, The Country of Socodrae (European) the land of Socabria, the Budians, the Cushites (or Ethiopeans) the Mardians and the Colchians." "The only passage in scripture where Persia designates the tract which has been called above, 'Persia Proper'—is Ezra xxxviii, 5. Elsewhere the Empire of Darius is intended."

A point of interest is the Persians were of the same race as the Medes. Both were branches of the great Aryan stock,—whose old adage was, "The Law of the Medes and Persians changes not."—Making us, naturally, quite inclined to want to know, *what* such a law must have been:—seeing that,—ordinarily we fancy Time (unless in our reckoning of Time, we include that Eternity)—which is—?—Well;—let us see what the *Parsee*, (Persians) taught and believed regarding all that. Their religion was very simple; differing but little from *natural* religion: Worshipping One Supreme God: whom they called *Aura Mazda:* a term signifying "The Breath of Life": The Giver, or The Gift of Life. In this worship, was included the recognition of Mithas, Mithra or *Homo*, as the third element; but, worship was confined to *Aura Mazda*:—"Good Influences" (so considered). *Evil* was not spoken of;—only, avoided. Herodotus asserts,—"in their simple worship they were destitute of Temples:—had no altars, created no images. But processions were formed, and religious chants were sung, consisting

of praise, thanksgivings and asking the favor of *Aura Mazda;* and sacrifices were unknown."

But when, in the Year 168 B.C., Perseus and the Persians (conquered by Paulus The Roman) fell into line and "graced that Roman Triumph, they then fell under the dominion of whatever those masters implied. And the problem as to what was thus and then *defeated,*—is not solved, but is opened up, in part, by a little inspection of the silver coin of that epoch and nation. A coin worth about seventy nine cents; and symbolical of the young Persian Emperor, Perseus; and of the pictured statement of the principle of the Eagleine freedom of thought and nature, mid which the Persians had lived and which they loved.



Perseus, King of Macedonia.

Tetrădrachm of Perseus (Attic talent). Obv. Head of King, r. bound with fillet. Rev. ΒΑΣΙΛΕΩΣ ΠΕΡΣΕΩΣ, Eagle on thunderbolt; all within wreath.

For these subjects of the Empire of *Darius—The Truth Speaker* and The Truth demander,—were naturalized, intelligent-Nature-Worshippers, who had occasion to remember the time, (I believe), when Darius, made quick work of a liar with the words,—"He makes lies! He shall die!"—wiping from accounts, much need of law manœuvrers; and upholding the simplicity of a religion, which,—in its *un*introverted philosophy of plain living, and straight dealing,—left over little more, for the management or Explanations of Priestcraft than would be left for the doings of birds, flowers, fish and fourfooted creatures, who lived in as friendly relations with their fellow-creatures, the Persians, as the needs and con-

ditions of each and all dictated, under the balmy law of Aurá Mazda. A law and life and Breath of life, of which the picture of the Eagle with his foot on the thunderbolt, and the whole, enwreathed with a circlet of flowers,—is sufficiently significant!

From this freedom of the law of Liberty, into the Roman bondage to a law which was grounded in the license of each, to dominate *all* that was less than aught that was *legislatively* higher,—the Persians had come.

The nature which was in the Greek Art which designed this Tetradrachm of Perseus, was also, in the *blood* and *brains* of the Medes and Persians over whom Philip of Macedon and his son—reigning,—had not forgotten Darius, nor the Carthaginians, nor *Alb!*

"But," says a writer of the last century, "At the entrance of the Persians as emigrants, into the new territory, they were probably brought into a form of religion very different from their own!" Magianism abounded:—an imposing system, the essence of which was the worship of *the elements:* "especially the subtlest of all elements *Fire*—guarded by the venerable Hierarchy of the Magi; who boasted" (occultly?) "that from time immemorial their sacred fires had burned without intermission." The simplicity of the Aryan religion was speedily corrupted by its contact with its powerful rival which, with its show of mysterious and miraculous powers, presented especial attraction to that simple, natural and alertly eager people. There was a short struggle for pre-eminence. Then the rival systems, (the natural, outward *Self*-expression of the *use* of Life, and the occult, art-manacled use—or abuse—of "the elements called, air, fire and water as sacerdotally partaken at the communion of Saints) had a struggle for pre-eminence. "Then the rival systems came to terms. The natural dualism of the Aryans was retained, together with the name of Aura Mazda; and the worship of the (ideal) of the sun and moon: and also, there was retained the whole ceremonial of Magianism: including the divination, of which the magian priesthood made pretense, or to which, by occult development of Spiritual realms of mental-faculties, they may have attained. The worship of the deities was added; till the mass of them, became complicated—and

increasingly so after the so called Christian Era added an agglomeration of saints: piling up (as all that does) masses and masses of Intermediates between humanity and that simple inbreathing of *Aura Mazda,*—which leaves the simple soul at-one-mind with that inbreathed Creative Power of Omnipresent Omniscience. A simplicity of life, which sufficiently maintains that partaking of the Spiritual *Element* pure and simple; and in an effortless way: as Jesus suggested should be done when he said, "But *Thou*, when thou prayest, be not as the pharisees and publicans are. They make long prayers standing in the market place" (where prayers are bought and sold?) "to be seen of men. But thou, when thou prayest, enter into thy closet and shut to thy door; and thy father who sees in secret, will answer openly.

"In the Zend Avesta (or Avesta simply) we find the law and guide of the Aryan race."

But who *was* this Paulus,—this Emilius Lucius Paulus who seemed to suppose he had something to give the Persians, well worth the fight which he and his lot, brought to bear, in order to gain control of that Empire?

This Lucius Emilius Paulus, who was born of the excellent Emilii-family about 229 years before Jesus of Bethlehem of Judea was born—stands on record as a man of keen, personal integrity; who (among other matters) B.C. 190, had "overthrown and tranquilized Spain"; and, B.C. 182 :"had *tranquilized* and organized piratical tribes in Liguria; and, after a period of retirement from public life,—had been elected consul, a second time; and then, was intrusted with command of the Macedonian War; which the incapacity of previous Roman generals" (it is said) "had allowed to drag on for three years." This Paulus brought that war to a speedy termination. As has been here stated Perseus the Macedonian King surrendered: and met with a courteous reception. It is said, "the integrity of Paulus was perfect. Of the vast sums of money brought by him into the Roman treasury from Spain and Macedonia, he kept not a penny to himself. At his death his property with difficulty sufficed to pay his wife's dowry." An English writer speaking of the piety of Paulus, says, "it passed into superstition; as before the battle at

Pydna, he sacrificed to the moon, then under eclipse."—Perhaps this seeming devotion to Diana, would be better comprehended by those of us,—who have read of Paulus' sympathy with Greek learning and art, "which sympathy was well attested by the Greek Masters whom he procured for his sons: as well as by his travels in Greece and by the works of art, he brought home; and by his friendship with the historian, Polybius. His nobility of nature won him the affection and esteem of all who knew him: of his enemies no less than of his country men."

Plutarch records an affecting proof of this: stating that "his body was carried to the grave by volunteers from all the nations whom he had conquered: while old men from Spain, Liguria, followed, lamenting the man who was at once their conqueror and their savior."

Paulus died B.C. 160. Sixty years later in July, in the year B.C. 100 (or some say B.C. 102), Julius Caius Caesar was born: the Roman of whom it is said "the completeness of his character makes it difficult to obtain a clear grasp of his individuality." "Yet *study* will make it clear. He entered into life at a great crisis in his nation's history. The time had passed when the Roman senate presented an example of dignity and magnanimity. It was truer, B.C. 100, than in the time of Horace, that Rome had fallen by the weight of its own greatness."

"The long struggle between patricians and plebeians for political equality served rather to *strengthen* than weaken the cohesion of State. But nations which lay outside the city of Rome, could not be assimilated without severe struggles. The *equality* of the *Latins*, and Italians with The Citizens, had to be won by efforts of the demagogues,—but could only be assured by an entire change of government."

"Through the measureless wars and lawless domination of defenseless nations by the *fighting*, dominant class, demoralizing wealth and desire for more and more had flowed in; and with *this*, inflow, the abandonment of old principles of conduct." So that "the senate which had conquered the world, could not defend itself nor recover its former power, nor bring into the world a perfected Constitution. It could not exer-

cise its old-time, ordinary functions of government without entrusting to each citizen the powers which might be turned against the senate's existence." (*So* like our own times.)

"Caesar's wife was connected with the Marian-party: Marius was the leader of the people's party. Sulla ordered Cæsar to put away his wife. Caesar refused to do so. Though by the refusal he lost his wife's dowry, his priesthood and his fortune. But though compelled to quit Rome to avoid the dictator's anger, he did not deprive his city of his services."

"For twelve years he was Quaestor in *Spain*, during the whole of which time he lent his aid to strengthening and reviewing the democratic party: constantly being in connection with Pompeius; so that it is difficult to determine whether Cæsar supported Pompeius because he perceived that his ends were those which he himself wished to gain: or whether Pompeius courted the democratic party for the purpose of his own aggrandizement." Was Caesar true to his desire to gain equality to the citizens and recognition to the subjects of Rome and to obliterate as far as possible the scars of civil discussions? In any case, "he was concerned in measures for supporting the Agrarian law of Rullus, which, as far as we know its provisions, proposed to settle the poorer citizens in the waste lands of Campagna and elsewhere;—because, although its provisions were defective, its principles were good and calculated to lessen the inequality between the different members of the States. Cicero, with the responsibility which attached to him as Consul, may have been right in procuring its rejection as ill digested and premature."

"B.C. 63 Caesar was elected *Pontifex Maximus:* a signal mark of his popularity," says an historian. Others might say,—a signal mark of the increasingly defined and diffused and yet *concentrated purpose* which enfibred and fired his interiorly-impelled activity; which seemed on the search for the mainspring of action, which *was* and *is* back of the individuated energy of every thing that has breath. A purpose, set to find that final good, which it is the inherent right of every soul (sooner or later on its unfolding way) to possess.

When Emilius Lucius Paulus had made his courteous concessions—meeting half way the predilections of Perseus, as

those two men "came to terms":—it was done as *Superior Intelligence* does *do* such things. It was done out of a broad outlook at the grand evolutionary facts—not only of the *Race*, but of each individual, concerned in the race toward self-betterment and final self-perfection!

So, if Caesar was eminently a self-seeking politician, with an eye to the furtherance of an old world-wide-reaching *Cause*, his zeal for which but gave fuller scope to his Vision of *The Possible*,—then, his conspicuous, blood-spilling-ferocity in war, but places him, rank and file, with the same sort of butchers who have dealt with matters in India, and in Kruger's case. In short,—places his ferocity where it belongs, whether related to history B.C., or A.D., in this so called 1908 year of the Lord.

"The signal mark of popularity" (making him Pontifex Maximus of Rome B.C.) "placed Caesar at the head of State Religion." A British writer tells us "Although Caesar did not obtain it without bribery, yet we cannot believe he would have been elected without the people had felt confidence in the dignity and integrity of his character."

De Quincey remarked "we are presented with a touching picture of his home life on the morning of his candidature. His mother, Aurelia, accompanied him to the portico of the house with mingled feelings of hope for his success and anxiety for his welfare. He answered to her expressed anxiety, that he would return, a conqueror or a corpse."

"Caesar always treated his mother with that deep family affection which we have proof, accompanies noble natures: and which the Romans have, by some writers, been supposed to have been without."

"In B.C. 61, at the age of forty, as Propraetor, Caesar assumed his first military command; and laid the foundation of his reputation as—not only the greatest of generals, but as a *manager* of the current events of his epoch in a way which served most valuably to tie up the doings of Rome with the history of the Ptolemys, and with the *values* of the age-long Wisdom of Egypt, inclusive of the Carthaginians and their counterparts; the inter-traders who dwelt in that now submerged land of Wonders; the Celtic, Druidical land, and tied it up with all of that ancient Albion—known as Alb.

The submerged wonders, in the regions of Spain (over which the Rock of Gibraltar still, for a while, keeps guard)—were not unknown to Caesar, nor was his *need* for all the moral fortifications of mental clarity and maternal-inheritance—slight! There was also another need common in this day, of which a writer speaks, saying "Before Caesar could leave for his Province" (the province of Spain which had been given him) "it was necessary that he should clear himself of the load of debt which oppressed him. It has been said, the charge of insolvency, has been allowed to weigh too heavily upon the character of Caesar and has received too much importance as a motive for his actions. Caesar exhibited on a small field the same qualities which he exhibited on a large sphere. He was proclaimed Imperator by his soldiers, was voted a triumph by the Senate; and while he added to the riches of the state, was careful to render his own fortune more secure. He was candidate for Consulship the following year, and would gladly have conducted his canvass by proxy, while he kept his army outside the gates in readiness for his proposed triumph. But Cato and the Senate would not permit the violation of the law. Caesar at once obeyed: surrendered his triumph and attained the consulship."

"*The democracy which raised Caesar to power* wished to obtain for its favorite the command of the army which would insure the preponderance of his counsel in coming changes. Caesar himself *conscious* of *coming changes*, was ready to work with any one whose ideas on this point were consonant with his own. This alliance was cemented by the marriage of Pompeius to Julia, Caesar's daughter, while Caesar married Calpurnia, the daughter of Piso."

"We do not possess a full account of the laws carried by Caesar while he stood at the head of the state: but we know that he used his authority to enforce the same political principles which he had always professed. He ordered the proceedings of the Senate to be published: and so rendered its deliberations amenable to public discussion. He passed the agrarian law similar to that of Rullus without the defects which had procured its rejection."

"He carried a measure for the just relief of Capitalists

(Equites) not so much with a view to gaining their support as to make a fair concession to an important class of the community. He declared Ptolemy, of Egypt, and Ariovistus, the German, friends of the Roman people. He made regulations for the better government of the Provinces: and remedied the worst abuses under which the Provinces groaned. He was the author of the great measure for the suppression of bribery and corruption."

Caesar's onslaughts into countries which he snatched from their inhabitants and home-makers whom "he reduced, selling the disabled captives into slavery to a man" and, on occasion, "treacherously depriving the Germans of their leaders who had come into the camp of their own free Will (for which violation of national law he was rebuked by the Roman Senate)" were onslaughts of the sort with which this place-seeking politician devastated the regions; meeting with no check until 55 B.C. he was brought to a halt in his first expedition to *Albion* (now known as Britain or British Isles). "Thither he went, from curiosity and partly from the desire to detach from the Celtic Confederacy" (so says a British Reporter) "a land which was the sure asylum of political refugees." It was at *Alb* (as already quoted) that the Macedonian King, *Perseus*, spent his last years, "in honorable retirement."

(But to repeat the case as it is popularly reported) "these Islanders made such resistance, that Caesar was obliged to retreat. He was so dissatisfied with the campaign that he made great preparations for renewing the attack in 54 B.C." "But when he crossed the Thames, Cassivallaunus—to whose defence the country had been intrusted—followed him with his war chariots and successfully impeded his progress." Another authority declares, "Caesar came, not to conquer that country, but to *inspect* it": and Caesar himself, in his Commentaries, speaks of the great learning of the Celts, and the peaceful-government; their certainty that the soul lives after it leaves the body. And that among these people of Ancient Albion the highest learning prevailed: so that the Scholasticism of all nations resorted thence, to learn more perfectingly, of the arts and the sciences,—even concerning the

highest mechanical arts and manufactories, especially in the refinements of *Britannia:* "about the earliest notices of which are given by Herodotus 450 B.C., who mentions these islands as 'the *Tin* Islands,' only to confess his ignorance of them." The Phœnician traders, the Carthaginians and the Egyptians of the pre-diluvian Epoch, had much more to tell: of which—in all probability, Caesar learned from Cassivallaunus: whose steel-scythe-equipped war-chariots reveal a perfect knowledge of the "*Damascus*" steel-blade, which *steel* cuts, bends, and rebounds, but breaks not. Herodotus (in "De Munde") says, "Beyond the pillars of Hercules" (in the Straits of Gibraltar) "the ocean flows round the earth: and in it, are two very large Islands, called the Britannia:—Albion and Ierne:—lying beyond the Keltoi." "The earliest inhabitants of Britannia of whom we have any certain knowledge are the Celts, who formed the vanguard in the great Western migration of the Indo-Aryan nations. The interior is inhabited by a race said to be aboriginal: the Coast, by invaders from Belgium who came over for the sake of spoils, and who settled in the country." Such is the sketch of the old *surface* conditions of Ancient Britannia (the islands of Albion and Ierne) which Caesar came to inspect.

"The next two years" (in the times of Caesar's history) "witnessed the final struggle of the Gauls to attain freedom." But Caesar wished no one to attain freedom from that subjection to the Imperial state religion over which he, as Pontifex Maximus of Rome, was determined to hold control; he and his successors forever! This,—then in view, included no talk of "the religion of Jesus." Jesus was not then born: and the Jesu-ites (his followers) did not, as yet *thus* exist.

Eight more years of furious war-methods were carried on; inter-fraught with the significant and far-back-historical Pontifical business of "maintaining the sacred Sublican Bridge" —A *work*, of which the name *Pontifex Maximus*, was significant and inclusive! These (like human-efforts and histories, yes like humanity itself) were "Ways"—(Road-Ways) made not of stone, but *wood*, decayable-wood; requiring critical attention, lest decay and change bring on defection from the main-design, use and ulterior Aim. Which *Aim* (in its ulti-

mate, superhumanizing significance) included high relations with that true, *democratized* Principle-of Life, which makes each Soul Sovereign of Self: and at one mind (finally) with Deific-Wisdom: plane on plane ascending.

The *scope* of the idea and the Aim is too scientifically-subliminalized even to intimate. Symbolism cannot do it for like *Art*, Symbolism conveys most to minds which already know much: and are thereby fitted and hungry to know more! And it was because of *this*,—that Caesar's business of maintaining the Sacred Sublican Bridge (in all its practical significance)—sped him on so successfully in his mighty, influestail-victories over the leaders among the Nations who were also the secret servers of the "maintaining of the Sacred Sublican (wooden) Bridge." This, at least, is my opinion.

Almost sure that it will try the patience of Readers, nevertheless, I here insert between prodigiously large parentheses, Dr. Theodore Mommsen's *statement*, relative to a period, long anterior to what is called "Ancient Roman history." A statement whereby he sets, even a child's mind, in fitting relations to the computation of years, as measured from the year 1 of The city of Rome, to other dates, commonly signified by the prefixing of the letters B.C. or A.D.

But, just here, to avoid complicity with what I personally consider a misleading, popular blunder, I will state, that instead of using initials, the purport of which is 'Before Christ' was born:—I choose, when referring to the birth of Jesus of Nazareth, to use the initials B.*J*.—For we *all* know that The *Christ*, *Christos*, The *Krishna* of the Eternal Ages—was *never* "born", but has always been The Pre-Existent, Omni-Science which ever has been Omni-potently-Omnipresent-*in* All—that is, was or ever-will BE! Then why *should* any intelligent speaker or writer continue to use misleading initials; which tend to the historical confusion concerning the great fact of the Realistic Substantiality of the Eternal *Proceedings* of that *Spirit*—of the Berath-of Life; which *Proceedings*, inhaled, waft All-that-IS, on the Eternal-Upswirling Way toward Infinite Existence?

However, to return to Dr. Mummsen's helpful words (but utilizing my more exact choice in the initials)—I say, if the

year 1 of The city of Rome, is "assumed as identical with the year 753" before Jesus was born (as Dr. Mommsen informs us it is)—then as history tells us—that Julius Caesar was born 100 or 102 years before the birth of Jesus of Nazareth, these dates show that The city of Rome had gone through 625 or 627 years of Constitutionalized City-making Government, when Jesus was born. And The Constitution of Rome had then been formulated and been in force about five times as long as has been our beloved (but now much meddled with) '*Constitution of the United States of America.*'

But, in the year 1 of The city of Rome,—there is (I think) no record of such an out-and out declaration of Rome's independence of all the rest of the World's Kings and Potentates, as—we Americans felt it our duty to fulminate in our 1776 Documentary Instrument! Neither were the Romans in a country where they had the Atlantic Ocean or any other big VISIBLE barrier between them and the very uninviting spot, which, for some reason, they chose as a foot-hold for The city of Rome. Perhaps it was their *fixed independence* on the Educational-inflexibility of the moral-ingredients of which that citizenship was made which caused them to understand each other and themselves too well to desire any thing better than the chance to 'cuddle down' in that inconspicuous, unpleasant, marshy region;—where unenvied and unnoticed, they might, among themselves, formulate *natural* laws; and each, individuatingly, might fashion her and his own order and quality of Life!

At any rate,—all these "beginnings of *that* 'constitutional government,'—was (you understand) long anterior to the later growth of the Monarchy, or the later Burgess' attempt to reform the Constitution, and the establishment of the Hegemony in Latinum; and the later doings of the Hellenes in Rome; or the maritime Supremacy of the Tuscans and Carthagenians there;—and long before the greatly-increased concourse of people began to get a hold on their own sense of the necessity for more far-reaching-laws; with fuller Justice to the individual: which the popular development of Art and Science, brought along;—including as all that did, the abolition of *Monarchy;* and a consequent union with Italy; and

the getting of *more* changes in the Constitution," which, changed the position of the *plebians*, from being merely tolerated Aliens" to—(if not complete Equality, yet, at least), "to having as full a right to appeal," as had the old Burgesses:—resulting as all that did, in converting the old Burgesses into a "limited clan-nobility" not capable of receiving additions, nor filling up its own ranks: but which verged toward the conditions of the *Republic* over which Caesar and the Roman Senate were struggling—as recorded on p. 21, where that record was broken into by this, my not yet completed attempt to sketch at the disclosures made in Dr. Mommsen's "Beginnings of Roman history," collateral with the year 753 before Jesus of Nazareth was born.

For there, in Chapter IV., "Beginnings of Rome," Dr. Mommsen tells us, that "Fourteen miles up from the mouth of the Tiber, seven hills of moderate elevation rise on the banks of that stream; and that the hills, on the lower left-bank, for over 2500 years, have been closely associated with the name Roman. A name the older form of which, is known as the name of the inhabitants of a Canton, who were called—not Romans, but—Ramnians (Ramnes). A shifting of sound (which occurs very early in the old period of a language; but which fell very early in abeyance in Latin) which is expressive of the immemorial antiquity of the name; a trace of which has been preserved in the fact that in the early division of the Burgesses of Rome, the body of Burgesses arose out of the Amalgamation of three Cantons: once, probably independent:—the Ramnians, The Tities and Luceres. In other words, the Early Burgesses of Rome arose out of such a symposium as was that from which Athens arose, in Attica. The great antiquity of this threefold division of the community is perhaps best evinced in the fact that the Romans, in matters especially of Constitutional Law, regularly used the words 'Tribuere' (to divide into three) and *tribus* (a third) in the general sense of 'to divide' and 'apart.' And the latter expression, (tribus), like our 'quarter,' early lost its original significance of *number*.

"After the union, each of these three communities (Ramnes, Tities, and Luceres) once separated but then forming sub-

divisions of a single community) still possessed a third of the Common-Domain, and had its proportionate representation in the Burgess force and in the councils of the Elders. In ritual, also, the number (divisible by three) of the numbers of almost all the oldest colleges of the Vestal-virgins, the Salii, the Arval Brethren, The Superci and the Augurs, probably had reference to the three-fold-partition," (merely, perhaps because certain mental and moral orders of evolutionary-development, are, naturally at one with each other). Dr. Mommsen decidedly repudiated the idea that primitive Rome (the Ramnians) was an aggregate of Etruscan, Sabine, Hellenic and Pelasgian fragments. Though, indirectly I think he seemed to realize that the Ramnians (or persons, native to the constellation of Aries) (the Ram) were Aereans: (or of the Aerean-quality of temperament and enspiritized make up): and innately were possessed of an aggregation of exalted mental values. In brief, were aerial Breathers of the Spirit-of-the-Breath of Life: Though,—being Ram-nians,—they were not removed too wingedly far-away from the semi-animal-proclivities of the mass who—average to *love* and to *possess* the *Earth*. But the Ram-nians held themselves in communion with the Tities and Luceres, who constituted the other two-thirds of the *tribure* or Tribune:—all of whom were in allegiance to the "Council of Elders." The Elders probably were of that social element—which had more nearly perfected in themselves the *Ewig Weiblich*, 'The Eternal Feminine' Element of Deity.

"The new Tripartite - Ramnian - Commonwealth, was — notwithstanding some incidental elements which were originally Sabellian,—just what the community of Ramnians had previously been:—a portion of the Latin nation. Probably, long before the Urban Settlement arose on the banks of the Tiber, the Ramnians, Tities, and Luceres (at first separated and then united) had had their strongholds on the hills, and had tilled the fields from the surrounding villages.

"The 'Wolf festival' (the festival of the Lupercalia (or Luceres, afterwards called 'Leapers') which the Gens of the Quinctii celebrated on the Palatine Hill,—was a festival of Husband-men and *Shepherds;* and singularly enough main-

tained itself longer than all the other heathen" (?) "festivals of Christian Rome."

The name of the "Wolf festival"—not only reminds us of the "Guelphs" (wolves) of the opposition party to the Ghibellines (of whom we all know so much) but also, of the Good Wolf, which tradition tells us nursed the twins Romulus and Remus; and of the fact that the Ramnians, cherished as the substantial foundation of Humanity-building,—those Home-making duties of the Husband-man and the Mother.

"Rome was not built in a day." "And serious attention may well be directed toward the inquiry in what way Rome *could* have attained that permanent position which it held in Latinum: so different from what the physical character of the locality would lead us to anticipate.

"For Settlers, the locality was anything but attractive. In Antiquity itself, the opinion was expressed that the first body of emigrants could scarcely have spontaneously resorted to that unhealthy and unfruitful spot in a region, otherwise so highly favored. And that it must have been *necessity* or rather, some special motive which led to the establishment of the city there! Even legend betrays its sense of the strangeness of the fact. And the story of the foundation of Rome by Refugees from Alba under the leadership of children of an Alban Prince, Romulus and Remus, is a naïve attempt to explain the singular circumstance, that the place had arisen on a site so unfavorable,—and to connect, at the same time, the origin of Rome with the general Metropolis of *Latinum*."

"Dismissing ingeniously improvised explanations, we may go a step further regarding the circumstance which occasioned the surprising prosperity of the earlier Roman-region and the circumstances which led to its peculiar position in Latinum."

"Whether it was a resolution of the Latin-confederacy, or the clear-sighted genius of some unknown Founder, or the natural development of traffic which called the city of Rome into being, it is in vain to surmise." "Let us first notice the earliest foundations of the Roman territory."

"Toward the East, the towns of Antemnae, Fidinac, Caenina and Gabia lie in the immediate neighborhood some, *not* five miles distant from the Servian Ring-Wall; and the boundary

of the Canton must have been in the close vicinity of the city gates. On the south, we find at a distance of 14 miles, the powerful communities of Tusculum and Alba: and the Roman territory seems not to have extended in the direction of the Fossa Chillia, five miles from Rome. In a like manner, toward the South West, this boundary betwix Rome and Lavinium was at the sixth milestone. And while in a *landward* direction, the Roman Canton was thus, every where confined within the narrowest possible limits, from earliest times it extended without limits on both sides of the banks of the Tiber towards the Sea.

"Between Rome and the coast there occurs no locality which is mentioned as an Ancient Canton-Center; and no trace of any Ancient Canton-boundary."

"The *legend* indeed—which has its definite explanation of everything—professes to tell us that the Roman possession on the Right bank of the Tiber, and 'the Seven Hamlets' (Septempagi) and the important salt-mine-work at its mouth, were taken by King Romulus from the Vientes. And that King Ancus fortified on the right bank the 'Tete du Pont,' the 'Mount of Janus' (Janiculum) and founded on the left, the Roman *Peiratus*, the seaport at the River's mouth, Ostia. But in fact, we have evidence more trustworthy than that of legend, that the possessions on the Etruscan bank of the Tiber must have belonged to the original territory of Rome: for in this very quarter, at the fourth milestone, on the latin road to the Port, lay 'The Grove to the Creative Goddess' (*Dea Dei*) the primitive chief seat of the Arval Festival, and the Arval Brotherhood of Rome. Indeed, from time immemorial, it was the chief seat of the Romilii," (the ideal 'Heavenly twins,' Romulus and Remus? the prototypes of *Dea Dei?*)—"The chief seat of all the Roman clans, was settled in this quarter; and *Ostia* was the Burgess colony, or, in other words a suburb. This cannot have been the result of mere accident.

"The Tiber was the natural highway for the traffic of Latium, and its mouth on the coast, scantily provided with harbors, necessarily became the anchorage of seafarers. Moreover the Tiber formed from very ancient times the frontier defence

of the latin stock, against their northern neighbors. There was no place better fitted for an Emporium of the Latin river and sea traffic and for a maritime frontier-fortress of Latium, than Rome. It combined the advantages of strong position and of immediate vicinity to the river: it commanded both banks of the river down to its mouth: it was so situated as to be equally convenient for the navigator descending the Tiber or the Arno, and for the seafarer with a vessel of so moderate a size as those which were then used: and it afforded a greater protection from pirates than places situated immediately on the coast. That Rome was indebted (if not for its origin,—at any rate) for its importance to these commercial and strategical advantages of its position, there are numerous indications which are of a very different weight from the statements of Quasi-historical romances. Thence arose its very ancient relation with Caere which was to Etruria what Rome was to Latium, and which accordingly became Rome's most intimate neighbor and ally.

"*Thence* arose the unusual importance of the Bridge over the Tiber and of Bridge-building generally in the" (*Dea Dei*) Roman Commonwealth. Thence came the galley in the city arms: thence too the very ancient Port-duties on Exports and imports of Ostia which were, from the first, only levied on what was to be exposed for sale (*promercale*) not on what was for the ship-owner's own use; which port-duties were therefore a tax on commerce."

"Rome, certainly, may have been as tradition assumes *a creation* rather than a growth: the country was cultivated: and the Alban range, as well as various other heights of the Campagna, were occupied by Strongholds when the Latin frontier emporium arose on the Tiber.

"Whether it was a resolution of the latin confederacy, or the clear-sighted genius of some unknown founder, or the natural development of traffic, which called the City of Rome into being, it is in vain even to surmise."

"But in connection with this view of the position of Rome as the Emporium of Latium, another observation suggests itself."

"At the time when history begins to dawn on us" says Dr.

Theodore Mommsen, "Rome appears (in contradistinction to the league of the Latin communities) as a compact-Urban community. The habit of dwelling in open villages and of using the common Stronghold only for festivals and cases of special need, was subject to restriction far earlier probably in the Canton of Rome, than anywhere else in Latium. The Roman did not cease to manage his farm in person: or to regard it as his proper home: but the unwholesome atmosphere of the Campagna could but induce him to take up his abode as much as possible on the hills. And beside the cultivators of the soil, there must have been a numerous non-agricultural population, partly foreigners and partly natives, settled there, from early times."

"This, to some extent, accounts for the dense population of the old Roman TERRITORY: which" says Mommsen, "may be estimated at the utmost at 115 square miles:—partly marsh or sandy soil; and which even under the earliest constitution of the city, furnished 3300 Free men: so that it must, at least, have numbered 10,000 free inhabitants.

"If this city of Rome was the emporium of Latin districts in addition to Latin Husbandry, we can understand that the city should have attained vigorous and rapid development; and thus have laid foundations for its distinctive career."

The special quality of its three or four orders of *tribal* "(or tribunal)" development may still be recognized in the successive circumvallations and fortifications of Rome: the formations of which kept pace with the growth of the Roman Commonwealth, in importance as a city.

"The town, which in the course of centuries, grew up as 'The city of Rome,' according to trustworthy testimony, embraced only the Palatine, or Square Rome," (*Roma Quadrature*), "as it was called in later times from the irregular Quadrangular form of the Palatine Hill."

"Many traces of the Gates and walls which enclosed this originally, remained visible down to the period of the Empire.

"The sites of two of the gates, 'The Porta Roma' and the '*Porta Mugionis*' at the Arch of Titus, are still described by Tacitus from his own observation at least, looking toward the Aventine and Cælian."

"Many traces indicate that this was the centre and original seat of the Urban settlement. On the Palatine was found the *sacred* symbol of *that* settlement: THE OUTFIT VAULT (mundus) as it was called: in which the first settlers deposited a *sufficiency* of everything necessary for a household, and added a clod of their dear native Earth. There, too, was situated the building in which the cures assembled for religion, or other purposes; *Each*, at his own hearth: (*curiae veteres*). There stood the meeting house of the "Leapers" (curia Saliorum) in which, also, the sacred shields of Mars were preserved;—the Sanctuary of the Wolves (Lupercal) (were they afterwards and now, known as the Guelphs?) "and the dwellings of the Priests of Jupiter.

"On or near this hill, the legend of founding the city placed the scenes of its leading incidents, and the straw house of Romulus and Remus; and the Shepherd's Hut was the original seat of the Ramnes (Roman) community: and was the oldest, and originally, the *only Ring-Wall*."

The settlement at Ramnes "lay in circles *around* the Palatine: not *within*, but under the protection of the Stronghold."

"No relation is discoverable between the Urban Settlements which were gradually formed, and the Three Communities into which, from an immemorially early period, the Roman Commonwealth was, in political law, divided. As the Ramnes, Tities and Luceres, appear to have been communities equally independent, they must have had settlements originally apart. But," says Dr. Mommsen, "they certainly did not dwell in separate circumvallations on the hills: and all fiction to this effect must be consigned to the same fate with the charming tales of Tarpeia and the battle of the Palatines. On the contrary, the tribes of Ramnes, Tities and Luceres must have been distributed throughout the two regions of the oldest city and the Subura and Palatine as well. And it may thus all be connected with the fact that, in each of the regions subsequently added to the city there were three pairs of Argean Chapels." (Did conditions ever there exist, so that, at one time, one pair of Chapels were spoken of as the Augean stables which Hercules was sent to clean?—Or where did that story come in? And who will tell us about that?—or—better yet,—protect our country, nay, the world from sinking down into the

neglect of that Science of right thinking and true-living which, if followed up, will forestall the turning of Chapels into stables or (as Paul forewarned) will forestall the making the table of the Lord, a place for sensualists.)

"Temples, in the modern sense of the term were still, at that time, unknown," says Dr. Mommsen, "and, accordingly, the Palatine had nothing of that sort to show, belonging to the primitive age. The public assemblies of the community, were early transferred to *another locality*. So that the original site is unknown: only it may be conjectured that the free space around the Mundus" (which has been described) "which was afterwards called The *Appolines*, was a primitive place of Assembly for the Burgesses and Senate: and that the stage erected over the Mundus, itself was the primitive seat of justice of the Ramnes Community."

"The festival of The Seven Mounts (Septi-Montium) has preserved the memory of the most extended settlement-conditions which grew up round the Palatine. Suburbs grew up, one after another, each protected by its own separate though weaker circumvallation; and joined to the original Ring-wall of the Palatine, as in fen districts, the outer dykes are joined on the main dykes."

"The Seven-Ring-Walls were The Palatine itself: the Cermalus was the slope of the Palatine in the direction of the morass which extended between it and the Capitol toward the River: and the Verlabrium (the Velia) was the ridge which connected the Palatine with the Esquiline: but the subsequent limit was almost wholly obliterated by the buildings of the more modern empire.

"But the Palatine city was not the only one which, in the ancient times, existed within the circle afterwards enclosed by the Servian Wall. Opposite to it, in its immediate vicinity lay a second city on the Quirinal:—The old *Stronghold* (*Capitoli-*

num Vetus) with a sanctuary of Jupiter, Juno and Minerva: and a Temple of the Goddess of Fidelity: in which Temple the state Treaties were publicly deposited. *This* forms the later counterpart of the Capitol with the Temple of Jupiter, Juno and Minerva: and the shrine of *Fides Romana*, likewise destined, as it were, for a repository of National Law: And furnishes a sure proof *that the Quirinal was also once a center of an independent commonwealth.*"

Thus—I do not undertake to tell whence comes to me *this* discovery, which I must here insert, relative to the *animus* of the persecution through which men, like "Job" had (and still now *have* to live. Persecutions, a story of which is graphically given in "the Book of Job." A book much older than the Book of "Genesis."

The dramatic conditions of which came on the individuals of a "race"—when after the "fall of Adam" those "sons of God" took to themselves wives from the 'daughters of men.'

This matter, needs to be fully elucidated. For even a hundred years ago, ordinary bible-readers seemed to think that—for a time there were no other persons in the world but Adam, Eve, and the jealous, belligerent Cain and the early murdered Abel.

Yet, if we can depend on language and common sense, we remember, that in the land of *Nod*,—there seems to have been a much higher type of humanity: whose self-contained, self-poised Veradic-conditions may have become somewhat adjusted to the degradation of the "fallen Adam," who had been sent forth, in his shame and disgrace, out of the garden of Paradisaical decency. With the result, that the "Sons of God," in taking to themselves *wives*, from among the daughters of that dis-graced Adamic-lot, induced conditions of which—at *best*, the denaturalized feminine creature of today,—is far removed (in certain regards) from the combined traits, symbolized by the Camel, Leo pard-method of selective use of

fruits at the *top* of Life's Tree! A composite-creature, who mentally and physically is the continent of the elemental characteristics of the Desert-conquering-Burden-bearer, whose endurance and form-of-adaptability, exemplify such garnered-up-potencies-of-nature, as rendered her, at once a temptation and a lure-upward, to the "younger-brother"—who, too-long *arrests* his *own* involution, if, he sacrifices, continuously, his life outwardly, instead of seeking self-poise, within.

And it is of that self-poise of such "Sons of God," that we christian studiers of the quality, form and nature of Jesus of Nazareth, ought, in this oncoming 20th century, to have some conception.

So, for the benefit of some unfortunate males (of whom I lately heard) whose general acquaintance with woman—is of the sort which some Southern slave holders may have had with the *creatures* whom they had *bought*,—I say, for the benefit of males, who, in the past or present epoch, have been known to mention women, as "Animals, Unspeakable Animals,"—I will put in here the picture and the name-in-five-different-languages, and the comments, which the dictionary gives—on the quality, stateliness, *delicatesse* and aspirational aloofness from earth, in the uplift toward "food convenient for them"—of which this swift typically, "Unspeakable Animal"—is the seeker and the finder when, undenaturalized by lower beasts, it is left to be its aggregated, three-fold-self: Camel, lion and panther as It is!



Camelopard.

Ca-mel'o-pard, or **Cam'el-o-pard** (Synop., § 130), *n.* [Fr. *camélopărd*, Pr. *camelopart*, It. *cammello-pardo*, *cammello-pardalo*, *L. Lat. camelopardus*, *Lat. camelopardalus*, *camelopardalis*, *Gr.* *καμηλοπάρδαλις*, from *κάμηλος*, a camel, and *πάρδαλις*, pard, leopard; so named because he has a neck and head like a camel, and is spotted like a pard.] (*Zoöl.*) A quadruped of the ruminant (or cud-chewing) order, inhabiting the deserts of Africa, called also *giraffe* (*Camelopardalis girafa*), remarkable for its long neck, its short body having the back very much inclined downward, and short conical horns. It is the tallest of animals, its head being often eighteen feet above the ground. It feeds on the leaves and tender branches of trees.

For students who have given honest study to the matter,—it should now be easy to comprehend Job's *natural* rectitude to the *natural* quality of his own characteristics. So that they will be less inclined to consider the story of Job as a mythical interposition of primitive fable, than as an historical record of the current-of-events which, again and again set in, as—some of the typical ("sons of God") of the pre-Adamic race were met and dealt with by the shocking sort of Adamic-blunderers, who, not only acted like "The Old Adam," but, who, even to *this* day do not ask for any more sublime account of man's inherent relation to his Maker, than is given in that jumbled story of the making of Adam out of dirt; and then the making of Eve out of one of that dust-man's ribs. A story which has been allowed (and still is allowed) to degradingly perplex the truth-seeking intelligence of the scientifically-enthused boys and girls of to-day.

Therefore, patient readers, partly out of gratitude to the parents, who, welcoming me nearly seventy years ago when I descended into generation—then answered or assisted me to answer all questions concerning *all* human-problems,—out of gratitude to them and in fidelity to the on-coming race, I here insert a sketch and significant *pictures* of the history given of that typical pre-Adamic man, whose name was Job. And the book of whose life (as is, I believe, now generally recognized) was written long before Moses was born or, emerging from Egypt's land of Wisdom, could have written the Pentateuch.

We cannot here go into the concatenation of circumstances, which somehow, brought this Chieftain of the land of Uz, into antagonistic National relation with those persons, whose conduct seems so much to identify them with "the Satan," who is always mentioned as being, "the Tempter" when some bad national or personally-envious plot is to be carried out. The historian of this good man, has given him the name, Job,—which is derived from a Hebrew word that signifies "infensus fuit," which means, "cruelly and hostilely treated." He being a man whom his *hostile* enemies—with a national hatred of the exalted subliminal excellence of his spiritualized individual attainments—had determined to place in a defaming light.

A synopsis of the history is thus given.

"Job, a chieftain of the land of Uz, of immense wealth, high rank, the greatest of all the men of the East"—is represented as a man of perfect integrity, blameless in all the relations of life, declared indeed, by God Himself, to be "without his like in all the Earth,"—a perfect and an upright man, one that feareth God and escheweth evil." "The highest goodness and the most perfect temporal happiness are combined in his person under the protection of God; and surrounded by a numerous family, he enjoys in an advanced life, an almost paradisaical state: exemplifying the normal result of human obedience to the will of God."

"One question could be raised by envy. 'May not the Goodness which secures such direct and tangible rewards, be a refined form of selfishness?'"

"In the world of Spirits where all the mysteries of existence are brought to light, Satan, the accusing angel, suggests the doubt,—'Doth Job fear God for naught?' and asserts boldly, if the external blessings were withdrawn, Job will cast off his allegiance, and Satan tells God, 'He will curse thee to thy face.'

"The problem which that book is intended to discuss and solve is thus distinctly propounded:—'Can Goodness exist irrespective of reward? Can the fear of God be retained by men when every inducement to selfishness is taken away?' The problem, could only be answered by inflicting on a man in whom —while prosperous, malice could detect no evil,—the calamities which are the due (and therefore were believed to be the result, of) wickedness. The accuser, Satan, received permission to make the trial. He destroys Job's property, then his children, and afterwards to leave no opportunity for a cavil, is allowed to inflict on him the most terrible disease known to the East."

"Each of these calamities assumes a form which produces an impression, 'it must be a visitation from God'—precisely such an one as might be expected, supposing Job had been a successful hypocrite, reserved for the day of wrath. The wife is said to have counselled him 'to curse God and die'—still the disease which made him an object of loathing to men and which seemed to designate him as a visible example of divine wrath, is borne by Job, with the words 'What? Shall we re-

ceive good at the hand of the Lord and shall we not receive evil?'"

"Yet entire as was the submission of Job, he must inwardly have been perplexed at conditions so repugnant to that idea of justice which is engraven on the Soul. The problem needed to be discussed and was discussed by the introduction of three men who represented the wisdom and experience of the Epoch —who came to condone with him, as much time had passed and the disease had made formidable progress. At a distance they greet him with Eastern demonstrations of sympathy, and coming nearer, overpowered by his wretchedness, they sat seven days and nights without uttering a word. This awful silence, whether Job felt it as a proof of real sympathy, or an indication of suspicion on their part, drew out from him all his anguish: and in an agony of desperation, he curses the day of his birth and sees no end of *his* misery but death."

"Eliphaz, Bildad and Zophar bring forth arguments, that divine government rests on a uniform corelation between sin and punishment. Afflictions, being penal, issue in the destruction of those who do not submit to chastisement, and lead to a course of amendment when the sufferer confesses his sins, and puts them away; and when he turns to God, peace is restored, and increased prosperity." "The friends tell him, suffering always proves commission of sin: and the demeanor of the sufferer always indicates the true, internal relation between him and God."

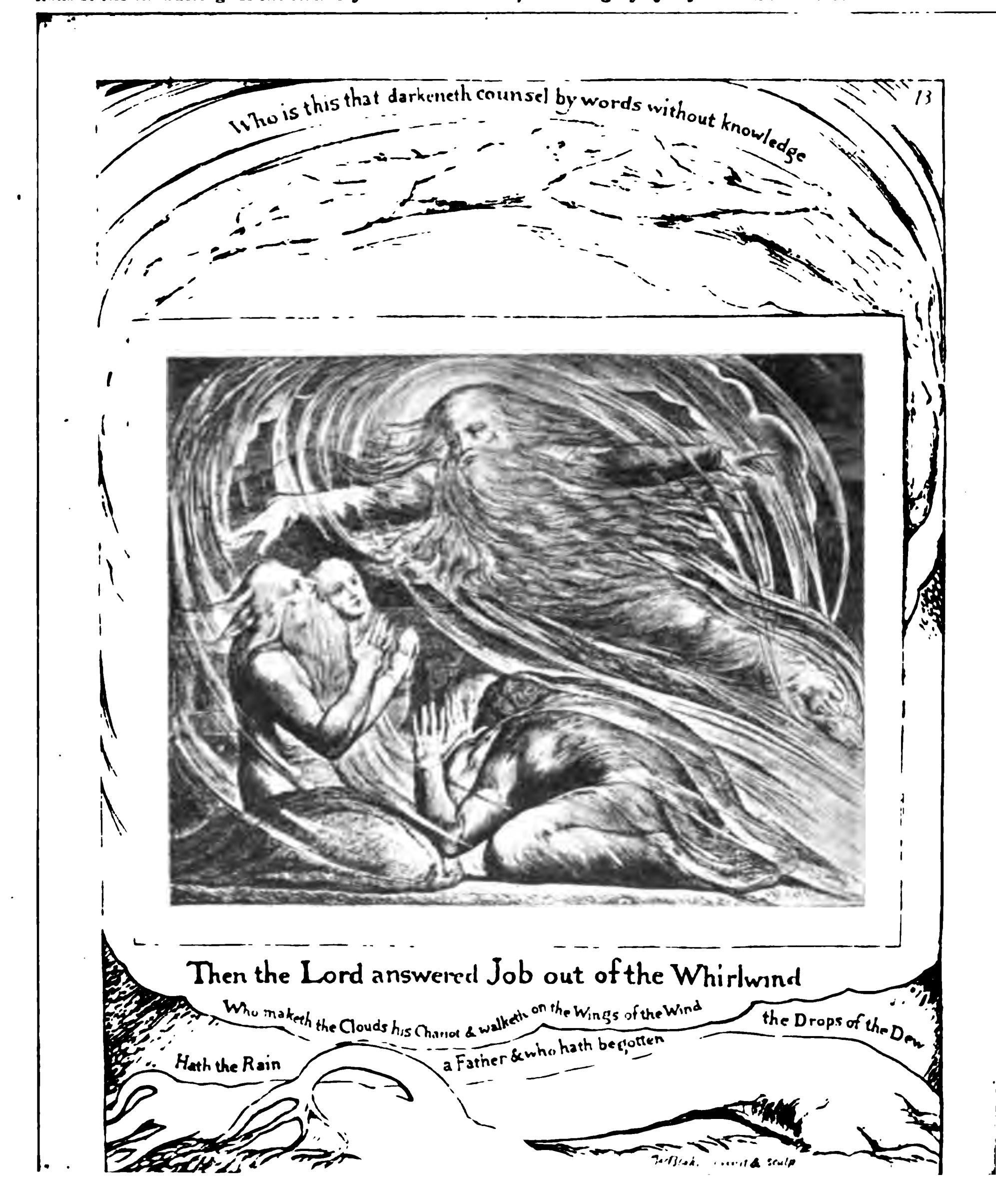
In fact, they show up Job, as being a very bad case: and are scandalized by his persistent assertion of the fact that he has been and *is* an up and down right-good man.

The Patriarchal chieftain, Eliphaz, can't stand this talk; and proceeds fiercely: and the other two, according to their temperament, follow up, with the aim of pushing him to the point where he will deny and forsake God, or will keep such a firm hold, that his integrity will be miraculously asserted by God Himself! Job knows that he has not offended in the sense of his opponents: and he follows up this data, confident that whatever may be the object of his affliction, for which he cannot account,—God knows he is innocent. He faces his enemies with these statements. He denies their

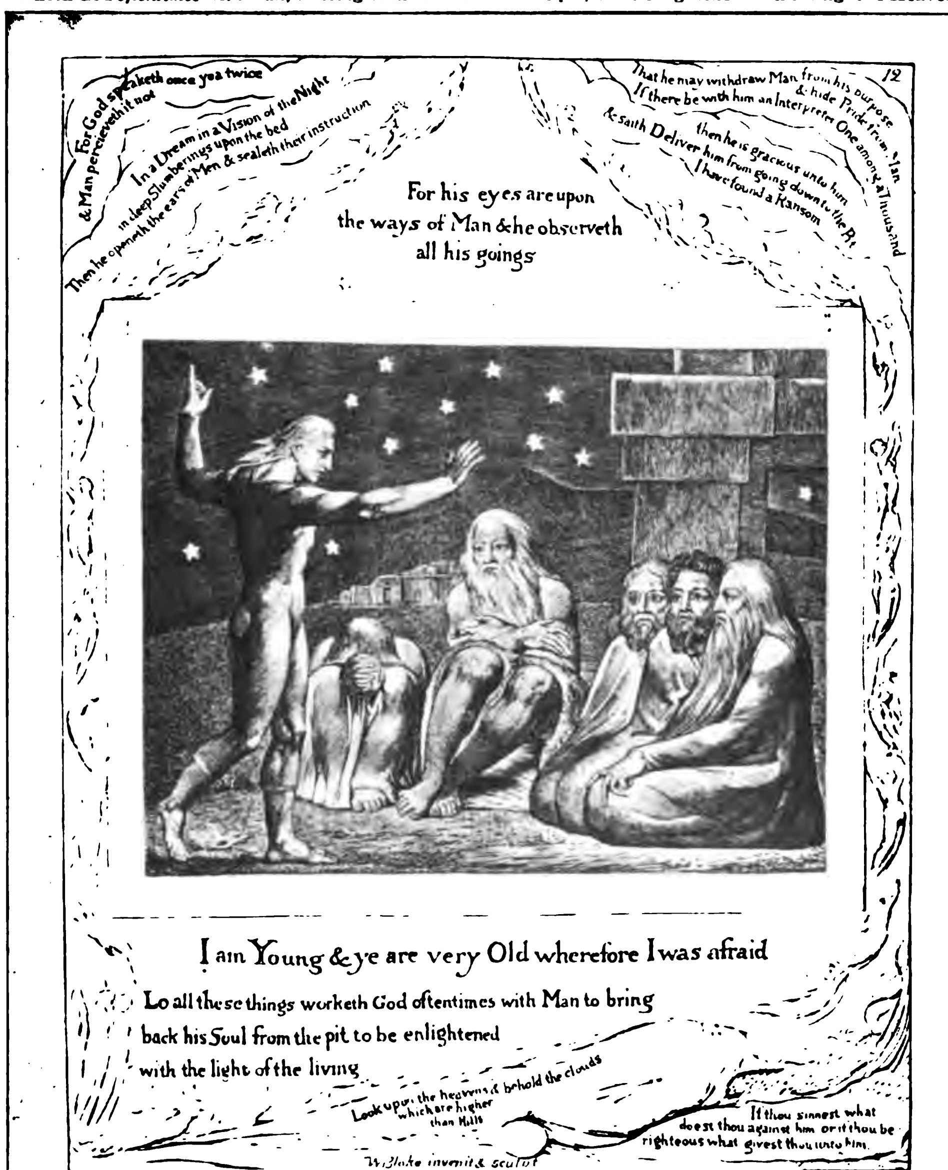
assertion that punishment surely follows on guilt or proves its commission: neither does prosperity prove a man's deserts. He claims all results are in God's hands and, as for the principle which underlies events, he knows nothing, and claims that his friends are equally uninformed." The argument becomes a pitched battle. But Job, knowing all the facts of his life and having a good confidence in the immutable wisdom of God, affirms unflinchingly,—"Though he slay me, yet will I trust in Him. I *will* trust in Him! He also will be my salvation." And in his horror of his condition, he prays that he may be *hidden* in the grave (Job xiv. 13)—and there be reserved for the day when God will publicly manifest all the facts of the case, and clear up the strange problem. *This* fetches out, from those old preachers, a determination to vindicate their pet theory of retributive justice,—determined to come to the point, apparently, even if they have to torture Job into a lie,—as the old inquisitors used to do, when they got into the zeal of the case. For these old men began to think there must be something quite unique in his guilt. For his statement of innocence seemed to them the acme of impudence. For the fact was, there was a quality, entirely feminine in Job's general Make-up: which quality, being incomprehensible to these other sorts of nature, filled them with a vindictive, jealous cruelty, which, a careful reading of that matter makes evident. Eliphaz declares Job's defence, blasphemous; and decides he is more unimaginably wicked than ever was man, and the other two preachers follow on,—until Job, with a mighty dismissal of their interference between his being and the Creator of that *being*, affirms, "My Witness is in Heaven! My Record is on High!" And thoroughly energized by the assertion of that invulnerable fact, he is sent on to the assertion, that 'in his skin' (that poor, shocking looking "skin," he will yet recover his personal identity (Job xix. 25, 27) and will *be* as he IS in his inmost character. And, stung by the bigotry of his opponents, in a most unguarded manner and with a terrific force he draws out the undeniable fact that persons, guilty of the very crime, imputed to him (Job xx. 14–15) "frequently enjoy great possessions, prosperity and reputation for sanctity."

This puts them in a fury against him. "Job does not alter his position. He states with incomparable eloquence, that all creation is enwrapped in the majesty and wisdom of The Creative Power: And that man catches but a faint echo of *The Creative Word.*

At the close of the argument, little seems concluded. But while they are speaking a violent storm comes up, and—nothing can more graphically picture this point,—in the oft recurrent interposition of the felt presence of the Almighty Power of the *God* of Storms and of Stormy Passions, than this here inserted picture; as midst the detonations of the thunderings of the Artillery of the Firmament, the Almighty Query is thundered forth—



"Then,—when the storm has cleared, and the grossest of the terrified men is still sunken under the horror of his own evil ignorant purposes,—when the man, superior to Eliphaz, Bildad and Zophar,—is *able* to calmly listen, and receive Truth,—and when the *storm* is past and the stars are filling all the visible space:—Job, (the beardless, fine-featured and formed Job) says, 'I am young, and ye are very old (?) wherefore I was afraid!' Lo! these things worketh God *oftentimes* with man, to bring back his soul from the pit; to be enlightened with the light of Heaven!"



"Look upon the Heavens, and behold the clouds which are higher than they! If thou sinnest, what does thou against *Him?*—or if thou be righteous, *what* givest thou unto Him? For God speaketh once, yea, twice, and man perceiveth it not. Then, *He* openeth the ears of man; and *sealeth* their instruction: that He may withdraw man from his purpose, if there *be* with him an Interpreter, one among a thousand; then, He is gracious unto him; and saith, 'Deliver him from going down to the *Pit*. I have found a Ransom.'"

So,—*because* of all these evolved, and yet steadily repudiated, and maleficially dis-graced Job-like approaches-to-the Ewig Weibliche (Eternal-Womanly) form and finish,—I say, *because* of the steadfast, sacrificial-Sufferings, through which, courageously, these individuated utilizers of the Chrismatic Power of the *Spirit*-of the-Breath of Life,—are willing to pass, *History* is made: and its annals keep reproducing, age on age these true stories of such discoveries as are these of which I am telling:—including the "building of Humanity" up from the same old basic-principles, as were those over which,—before the birth of Jesus,—in the time of Caesar, Pompeius and the Roman Senate in its *Aristocratic* Republican sense, were seeking to hold a middle-ground. A middle-ground which they hoped to sustain, simply by the vote of the citizens of the city of Rome. Not inclusive of the people of the state of Italy. For, the Roman Senate then (in its fear of the democratic millions and billions with whom, otherwise, they would have to reckon) had reached a point where it had to frankly acknowledge that it considered itself, an Aristocratic "Governor of the Wisest and Best"— and had then to try in its Senatorial Whole, to successfully and acceptably practicalize and personate for its *subjects*, that Governmental Principle. But—they had undertaken the Business of Almighty God: and they were *not* God: as—some five thousand years before, that Pre-Adamic-type of man, Job, (and his humbled and astonished opponents, here pictured) had recognized. Therefore, when, at the end of the eight years, the self-centered Caesar had finished his dominant work through Gaul, and the Romanized realm had become (so says a chronicler) "rich and contented members of the region over which for the next five years, it was by the Senate arranged that Caesar's command should continue—then, complications arose and purposes became intensified in both parties."

"For while Caesar was in Gaul, the bonds which held the Triumvirate together, had been loosened. The three members of that coalition, had, at Lucca, 56 B.C., so arranged that Caesar's commands in Gaul had been carried out. But in September 54 B.C. Julia, the daughter of Caesar and the wife of Pompeius, had died. A project for a double alliance of a similar sort was rejected by Pompeius." * * * * * * *

The business of intelligently following up one's *own* individuated-choice-in action is *The Character-Building-Business.* Reputation is not Character. Character-Building, of a perfecting sort, is an Eternized-Work. Because, latently, each one of us possesses the unspeakable-possibilities of a Godlike Omni-present, omnipotent Omni-*Science.* Naturally, therefore —in order that we may have *Time* in which to meet the needs of this *tremendous Business,*—Infinite Wisdom gave to each one of us the Gift of Eternal Life. It is a GIFT, an unconditional GIFT from an—Ever-Living Giver who is the Business-Manager-of-the-whole affair! So, whatever else "waxes or wanes," this gift of Eternal Life, is a fixed value: is a "personal property" from which unjust tax-assessors, nor thieves "nor any other creature" can separate neither you nor me, nor the little mite, nor the Arch Angel,—as each one of us continues (from the level at which each stands) his and her personal business of Character Building. Eternal Life is ours, *now:* no matter *what* the "scare" sort of preachers may say. Here we "stand pat," and "solid."

This is a Truth which a greater than Caesar *practicalized* as He went about His Father's Business of Perfecting the Character-Building-Business: which—at the climax of His 49th reincarnation *He* had perfected, when He suspired His mortal Breath with the Cry "It is Finished."

But the date of the death of Caesar, and his utterance of his Friend-bereft-appeal "Et Tu, Bruté?"—was at a date more than 49 + 33 years before the utterance of an Apostolic word, urging pupils of Jesus, to "follow the Lord in His regeneration"—impressing on the mind (as many ministers forget to impress it, *today*) that this following on, in the steadily upclimbing, Regenerational Work,—is a specific Character-Building-Business which is before each of us to accomplish. But as we (as well as all the ancient tribes and nations in even pre-historic-times)—have been taught that "the Gift of God is *Eternal* Life"—we feel most beneficently Peaceful in the recognition that we are possessed of abundance of *Time,* in which to fulfil the blessed needs of this Subliminal Case. The consciousness of our personal pos-

session of *Eternal Time*, mentally baptizes our Spirits in the self-composure which enables us, without haste and without waste, to per*fect* each *minute*, and, thus successively, to *discover* how easy it is to perfect the *sixty* of them which make one of those hours,—twenty-four of which make one of the three hundred and sixty-five days of each of the years through which each may live in his and her mortal frame.

Thus, THUS lived one Agent of the Character-building-Business.

But that Agent was *not* Caesar.

Both Agents died at the hand of Violence.

One,—after having furiously followed up his degree of Evolutionary development—discovered, at the acme of success, that—he had seemingly but prepared the way for Brutus—his pupil—to secure to himself and colleagues, all which came to them, when 'Cassius' envious dagger ran Caesar through': leaving his *body* to fall at the feet of Pompey's statue! While Caesar—the real *Caesar*, went—where *did* he go? We may answer that by asking, Where did Judas Iscariot go. We are told he "went to his own place." And *that*, is all that any one would ask to do: each to his and her own place! The place best fitted, for the further homing and developing of the Character-Building Results. Perhaps then, it was back 'to his own place' in the planet Mars, from which, at birth it does seem, so Martial a man might have descended.

For his powerful, personal character was a living entity, after *his* kind,—one, whose unflinching hold on the aim he had intended to effectuate, magnificently related that *aim* (but not his nobler self) to the further evolutionizing of that Caesarized family, whose *Julian* Principles and whose August Heir, remained as Resultants in part, of Caesar's Character Building Business.

But when Caesar's body fell dead, and Caesar passed to another sphere, perhaps from thence his eager energy furthered his not-to-be-broken plans: as he inspired (not compelled) the contentions which individuatingly were carried forward in Britain for the next 500 years by Brutus, Agricola, Claudius, Plautinius and others, who according to their more or less individuate leadership, governed that "*greatly re-*

duced Isle, by an army of occupation, administration and taxation."

The geographical sense of the words, "greatly reduced isle"—will be better comprehended if Richard Verstigan's words relative to the matter, are here given. He said, "That our Isle hath been continent with Gaul, is the opinion of divers" (various persons). And Sir Thomas More, going over the matter, adds, " . . . Moreover as they say and as the fashion of the place does show, it was not ever" (always?) "encompassed about by sea. But Utopas" (Brutus) "whose name the Island bears, even on entering on the land, forthwith obtaining victory, caused fifteen miles of uplandish ground to be cut and digged up, and so wrought the sea about it." And then, later, Knight's history—as if in full acceptance of these *not* popularly known facts,—says,—"Our *Island* history begins with Caesar's Words: All Gaul is divided into three parts."

This brings us to mentally discover that the names 'Albion,' 'Utopia,' 'Britannia,' 'Brutus or British-Government,' each and all refer to what was once part and parcel with Germany, France, Spain and Portugal, as well as lands—how much further South or North, we will not now consider: but we may remember that, in earlier times there was no 'British Channel' between France and England: nor 'Irish Sea' between 'the little Green Isle' and the Island of Scotland, Wales and England.

Nor was there the North Sea, which now divides these Islands and the Northern countries, Norway, Sweden, Finland, etc., from what is called the European continent. Nor—but we cannot now take time to go into the old relations which existed between Spain, Italy, Portugal and the regions on both sides of the Mediterranean and the anciently-extended realm of Egypt. For all that would carry us back to pre-diluvian times; and give us the further task of hunting out the pre-Adamic races, from among which, children of men, the sons and daughters of Adam and Eve, took to themselves wives and husbands.

We therefore stop short: merely facing conditions existent when—soon after the year B.J. 49, the British Isles became

Romanized by the "Army of occupation, administration and taxation" which then, for 500 years burdened that land of Albion and Ierne, which *had* been the seat of Learning and of skilled Industries and Co-operative association among equals, for the benefit of each and all.

The Historian, Knight—referring to the beginning of this transitional stage, and speaking of the celerity with which Caesar (the Pontifix Maximus of Rome and the Keeper of the *Sublican Bridge*) moved across (?) the land when he was chased by Cassivellaunus, or Caswallan,—with 400 chariots, says, "It seems impossible to imagine how Caesar could have so penetrated a marshy region without roads." But Fabyan explains (perhaps, as if the Keltoi would not *then* have liked to have had that problem fully unearthed) that King Dunwallan (Mulmucius or Mulmutius) began four highways in Britain. These were perfected by the King's son, who caused workmen to be called and set them to pave with stone the *highways*, that they might sufficiently be made known to wayfarers or travellers."

Meanwhile the huts of the people showed but a poor appearance. And Caractacus, when he was captive, under questionings (or on trial) at Rome, replied, "Why do ye, who are possessed of many and durable edifices, covet our humble cottages?"

Relative to these "humble cottages," hundreds of books might be written, and then (as the Queen of Sheba said, concerning the mysteries of Solomon's temple) "the half would not be told."

For so *great* is the discrepancy between ignorance and Wisdom, that the history of Humanity's mightiest attempts to scientifically preserve a knowledge of the evolutionary "upsteppings" into the threefold and the seven-fold realms of the re-incarnational character-building-business (which aggregates an almightily individuated family-Intellect), that the *Results* have always been almost as difficult to historically report as they have been to achieve.

Therefore—up to *this* our present Great Epoch—The Work has necessarily been carried on in secretly-associated ways and places. So that Apollonius (Saint Paul) and Saint John

and Jesus of Judea and all the "Secret order of Fisherman"—were Hierophants of the School of Alexandria (or other such) of which Caesar had more fully informed himself, when—dashing up there, and learning of Cleopatra,—he utilized the *then* secret-signal-service-lines of underground-intercommunication as he gathered his armies and Lieutenants (place holders) to the Business, which gave him that prominence in achieving those unparalleled Victories, which awoke the curiosity that maddened the *enmity* which sent his body down to death and his quickened Spirit up into a new realm of Life!

Before the beginning of the "*Island* History," there were, concerning these mightily spiritualizing Sciences, *Seats of learning in Wales, Bretony-in-France* and at Chartres and *Dreux* in France. The name *Dreux*, is like that Turkish word, *Druxi*, which is the name of a religious Body in Syria, living in the Mountains of Lebanon and Anti-Lebanon in the District of Hauran. And reminds us, that in Turkey there are *Druxi*, who will answer to no other name than Mua-hidden, *or* Unite-Arians. And true Unite-arians they still continue in a sense more profound than might be surmised from the statement even of the fact, that, like Arius, they did not believe a being like Jesus of "Nazareth" is "very God;" but that such an one is son of the *Spirit* of God and of a Virgin Motherhood. For they did and *do* believe that a certain degree of self-sanctity (or self-containance) evolves and invokes in Man, a Mua-hidden (or hidden mother-like) element of body and soul: which, Time allowed and self-poise gained, enables the younger brother to discover that the science by which this spiritual Building power is attained, comes with the devout inbreathing of the *Spirit* of the Breath of Eternal Life. And it was their devotion to this *Principle* of Life which, thousands of years ago caused the Druxi to seek the quiet seclusion and separateness which they found in the mountains of Lebanon and Anti-Lebanon.

Mahomadans, also bear a very significant name: "pointing to the revelation of a conscious oneness with Immanuel, the Comforter," The Holy *Spirit*-of Life *in* us; "whose still small voice," leads us, inspirationally, into *All Truth,* inclusive of those Truths in the Realm of Exact Sciences, Art and Wisdom

concerning things in the Seas and the Waters under the Seas: and in the firmaments and the Realms *above* the firmaments, even in that "Seventh Heaven," that happy perfect place from whence there is given the Power to become, Sons of Spirit!

If there were ancient Druidical and Celtic Discoverers and Recorders of the inheritance of *these* unspeakable qualities,—then, if after the moral Fall of Rome and the death of Caesar the Senate then got an inkling of such high-bred family-inheritances,—it seems pitiful that they did not show better discretion than to send up an "army of occupation, administration and taxation"—to dominate and antagonize *such* people: as if it had ever, anywhere come to pass, that the possession of the gift of the Wisdom of *The Spirit* of Life, had been secured, by killing off Its possessors; or mutilating the mental conveyancers of that Mental Afflatus:—'The Eternal Feminine': which, in a degree, is also latently or potently subsistant in the Spirit, soul and body of man.

But in these harassed days, back to the sacred home-hearth-stone-ideal, we seem less and less prone to return. And lest the *records* of the wealth of Heavenly Wisdom which glorified those individualizing marital homes where a chaste mother and reverential father were the Queen and King of that sanctuary—be lost to memory, it is well, even here, to recall them.

For those were times in which such children, then and there, learned directly from The *Maker* of the Universe: the parents, assisting their children into the *paths* of learning;—which strait paths and ways, in these days of *raucous* presumptuous commercialized Churchianity, are nearly lost to memory.

Those ever-lighted-fires on the 'humble cottage' hearth-stones, were the *protectives* of *openings* beneath, which were entrances into passages which spread out, down below into chambers and halls of learning of vast extent: where much further than the work and worship of the cottage was advanced. For *there* were made known Arts and crafts, related to past and future "degrees," and "orders" of the evolution of Spiritual *Grace* and Gifts; identified as these mighty matters were, with the *Mental* Possessions of the Character-

Building of Egypt and of the unreportable Realms of the buried *Atlantis;* as well as of the Majesty of China, India and beautiful Greece.

For as the work and worship of Greece is associated with *their* appreciative sight of nature's *visible* realms,—so that of the Druids was identified with the *Vast*, the *hidden*, "the horrifically-portentous wonders of deep and *secret* things which dwell in the darkness." They delvingly employed themselves in keeping hold, age after age, on *morbid*, *beginnings*-of-things,—which simpler and more winged minds,—(bird-like and expectant) tended to forsake and repel: hating all such malific animal magnetism; because of an innate selective attraction toward the *living Spirit* of the *breath* of Life;—Which *Spirit* buoys such natures up to mountain tops, preferably, to the airless depths of mephitic caves.

So it was hatred of this hidden, nefarious element, which fired the antagonism which exploded against Caesar—when the Senate discovered, that notwithstanding the care, which the constructors of the Roman Constitution had used, in protecting itself from the disaster of Subjection to a one man 'Power'—yet it had so fully become netted up into "a one man power"—that they concluded nothing but violence, could break the meshes of that Net. But—*that* was nearly 2000 years ago: and *that* Constitution was *framed* but to meet the needs of that little clique:—the Roman Senate:—who were *dominating*, by warfare, the hordes in all "the Provinces" of the rest-of the world;—on which Senatorial-domination the Senate had lost *their* grip: because, on it, Caesar had gotten *his!*

And to them the infuriating shock of it all, was—that the possibility of a "square fight," seemed over. For they were in the clutch of an intangible secret-service—all-pervasive machine: whose infernal grind seemed to be kept up from within the very bowels of the earth. They frantically realized that, somehow Caesar's hand was on the switch that turned on the power. And as the Sanhedrim eighty years later cried out against a *different* hand, and a different power,—so they, in their hatred of *this* power, felt, it was not fit that such a man should live. So their daggers were planted in the body

of the man who "fell at the feet of Pompey's statue on the Ides of March, B.C. 49," or B.J. as I should say.

Because of that Senate, which had supposed their Constitution had conquered the world, not one *man* had conquered *himself*. Else, had they known themselves better, they would have known that by stabbing Caesar's body, they had not conquered Caesarism.

Caesarism at the rankest remained: and at the rawest was transplanted in the person of Brutus and his ilk, to "Britannia's 'once' happy land" where, after 500 years, the Normans, with their French afflatus, [they and their heirs] gained and kept that throne; till there next surged up that mixed family, which was the result of marriages between the opposition parties of Europe and Fulk of Jerusalem; which mixed but vitally individuated-character-building-family, said of themselves, "It is the right of the—Plantagenets to be at variance." And most emphatically, did they avail themselves of "This Right of Man."

So here we come to the point, "The right of man." It is the keynote of the situation. By the word "variance," is meant a varying from any dogmatic rule that any dogmatist may set, as he tries to dogmatize his or her fellow creature, into mental subjection. There is, under the Constitution of The United States of America, no room for *dog*matists, or *dog*ma. For the ideal of this country is like the ideal of the Kingdom of Heaven: And relative to *that* Sphere, it is said, "WITHOUT are DOGS."

This Key, "The right of man to be at variance"—is the key-note, in accord with which is set the harmony of the Song of Life.

For instance, the Free Masons (and especially that *spanking* Free Mason, George Washington)—in laying our Country's corner-stone, for the Arch on which is based the Bridge to Solomon's Temple,—laid it on that Free, individuated choice-in-action, which leaves every soul to proceed with his and her work, according to the *degree* of development, attained by *each*. This, is emphasized in the terms used, as (for instance) Free Masons speak of "the 33 *degree*": and Swedenborgians speak of the "third discrete degree of attainment,"

which (if I am correct) includes the attainment of a plane of self-poised, self-union, called, 'Celestial Marriage': significant of the mentally coalesced condition, in which the love of wisdom is perfected in the passionless-possession of the Wisdom of Love. On those exalted planes (but not more than on the plane of the tiniest insect) and all other degrees of upclimbing life each, is the possessor of freedom in the choice of action: and each takes the *consequence* of her or his choice! If a tiny "miller," flies into the blaze of a candle, and extinguishes (not the candle but) his little bodily-form, he does it because he chooses to do so. Being *charmed* with the beauty-of-the-blaze he plunged in and—sacrificed himself to his admiration, would you say?—I should not say so, I should say, he sacrificed his (then bodily) form to that precipitate experiment; but, though like Caesar's body, *his* dropped down dead;—yet the little creature's *bit* of the *breath-of-life* which Creative power had given him to manage as the Miller *chose*—that bit of eternal life, lived right on. The wise Orientals call such bits of disembodied life, 'Fiery-flying-Jiva.' And it, being a bit of Eternal-Creative-Life,—lives: and is inhaled and formulated at some little ecstatic-moment by some *other* home-making-pair; and it is mothered and birthed again in some little family, and goes on with its (Yes, even *its* insectivorous or other) re-incarnational upclimb; having learned that the flame of a candle has its disadvantages, when applied as a barphometic Baptism to a miller-fly.

But,—in cases where such immature creatures exercise *their* individual choice in the character-building-business,—it should not be forgotten that they are only possessed of the *Breath* of the Spirit of Life—a passing Whiff of Breath:—but—Hear it, ye Heavens!—and confirm it, ye Sidereal Spheres!—*not* of the *Spirit* of that Breath: an extreme unction of which was inbreathed by her or him who was by It created, conceived and born of It, and Virgin Motherhood! A Virgin Motherhood—which, to be adequate, must have been conceived by chastely continent parents—something like those, who are famed and named, "Anna and Joachim!"

With this view of *that* quality of personal re-incarnational Identity in family history—I must say, for myself, I am

charmed with the character and aim and 33 years of life and of achievements in (redoubtable) Self-poise,—which was attained by that young man who, at twelve years of age, asked his parents in astonishment profound, if *they* did not *know* HE must be about his Father's business?—not only about the business of the carpenter, Joseph, (who was Mary's reverent, affianced husband) but about the business of that *Spirit-of-the Breath* of Life, the son of whom, Jesus was and knew himself as being!

This inherent-elevating difference in '*kind*,' is illustrated by the sort of *enemies*, he evoked: and by his law-keeping acquiescence in the fact that he must quietly take the consequences of his choice in action. He was living under the law of that limited little Roman-Constitution (of which we were speaking): a Constitution which a little, *rather-select* Senate, had made for the management of millions, by the self-protective *ipse dixit* of a self-admiring few. And like the little miller they had gotten their barphometic plunge in the blaze which they had admired.

But—since that plunging fight between that self-admiring B.J. Senate, and Caesar, a much better-born Man and his Mother had come to "the Provinces": And they called *his* name Jesus:—who should deliver his followers from Sin.

No wonder then, that Free Masons, who are in the Solomon-Temple style of character-building work,—did, at the time of George Washington and Thomas Jefferson, plunge into the study of their own make up: in the determination to formulate a documentary instrument which, meeting the needs of their own mental and moral constitution, would deliver the nation's constituency from the avoidable sins into which becrippling dogmatisms so often plunged simple and sensible souls. So, while he was in the Continental-army, fighting for the principle at stake, George Washington,—while he bivouaced with his soldiers before winter's camp fire, read to them, to warm them up, Thomas Paine's book, "The Rights of Man."

This enlightened those who, later accepted, and pledged themselves to the upholdment of The *Constitution of The United States of America:* which, they found, fits like a glove, to the constitution of Man!

Then tell me, now how *does* it come to pass that,—instead of enjoying this gift of the Liberty of the sons of God, with which this *Constitution* (like the Teacher from Nazareth) makes its people free—how does it come to pass, that some inexplicable characters, are bewildering themselves over some matters disregarding Jesus' own words, "My Kingdom is not of this World"—and sending up to the National Capital, (and filling quiet homes with) emissaries from little cliques, who appear to desire to set up here in *America* what the Emissaries from the broken down Senate of *B.J. Rome,* seemed only to have had to rely upon nearly 2000 years ago, as Brutus submerged all that great realm; except poor little Albion and Ierne:—which he then dominated, but by an 'army of occupation, administration and taxation'? What in the earth is it which *dog*matists and *dog*ma, so much fear?

Surely, if Great Britain desires to get back to the peace and propriety which kept equilibrium in Angleland of old,—the Intelligent among them will remember that it was from the land of the parents of Alexandra (the now Queen of England and Empress of India) that in the old times, there arrived, that balancing Judgment which prevented war, and increased religious IN-dependence!

Remembering all this, Readers see *cause* for inserting here a bit of the Record of the Moral Education Society's work, put forth in 1897—on the question "*Is* the proposed Christian (?) Amendment to our National Constitution, Moral?"—as the writer, in attempting to explain how, so unamerican a manœuvre was being thrust forward, said in part,

"As few American citizens amid their home and social duties can keep up with the doings of a nation that runs up and down the earth, appropriating other people's governments, comparatively few know of the new religious device which The Christian Statesman's own report of the hearing before the Judiciary Committee, sets forth. David MacAllister, D.D., LL.D., is Editor-in-Chief of that paper and the maker of what is sometimes called 'The National Reform Manual.' In the Congressional Report of the hearing, it is called 'A Manual of Christian Civil Government.' This 'Manual of Christian Civil Government' was had up at the National

Capitol, and referred to during the hearing as if in the hope that the entrapped Constitution of the United States would hereafter be amended, interpreted and administered in conformity with its demands.

. . . .

Over two years ago friends of this amendment obtained a hearing before the committee. But on March 11, 1896, when another hearing was granted, the committee gave one-half the time to hear what American citizens opposed to this amendment had to say. Among these were "The American Secular Press, The Jews, The Spiritualistic Association, Unitarians, Seventh Day Baptists, The New York Liberal League, The Vedantists, (students of the Hindoo religion), The Brooklyn Ethical Society, Orthodox, New Church, and other bodies, beside a vast number of individual Christians" who signed petitions against this so-called Christian Amendment.

The Amendment was to the Preamble of the Constitution; and coming in after the first seven words made it read, "We, the people of the United States, (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the Ruler of the Nations and His revealed will as the Supreme Authority in civil affairs,) in order to a more perfect union," etc.

The Christian Statesman says, 'The purpose of the proposed amendment is to sustain Jesus Christ as the Ruler of the Nations; and to secure that all Christian features shall be preserved, and the Constitution shall be amended to preserve them.'

One but needs study the Congressional report to see the purpose is not only to establish church and state but, to make a statement of religious formula which, from the first will be a cause of war among us; and will be skilfully used as a war-cry against nations which Great Britain intends to dominate through the power which it will gain by an alliance with America under some *creedal constitution*.

Dr. MacAllister told the Judiciary Committee that 'the nation has a providential unwritten constitution' and there 'should be a formulation into written language of what actually exists as a constitution already.' "For example, if Great Britain, which has no constitution should frame a constitution,

her statesmen would come together and say, 'What are the principles of the providential unwritten Constitution of Great Britain?' And they would, in the best possible way, formulate their principles into a written instrument, and would not only make a constitution that would be proper for *that* nation, but would translate into legal language and formulate into a *written* document what would be a true transcription of the unwritten providential constitution."

These were almost his final words at the crisis when the hearing was practically closed:—As if Dr. MacAllister's purpose was, to give instructions exactly as to what course Great Britain would take in making a constitution—which would perfectly provide for Great Britain's future plans in relation to all the other nations. So that the *onerous disgrace* of the future religious wars that would be precipitated, would fall upon the American Constitution (not upon Great Britain) and would make all other nations our enemies,—leaving Great Britain, at a lucky epoch, to come in and patch up a peace and bear off the war plunder, as well as the prize due to the super-sanctity of the always "benevolent bull," whose name is John!

. . . .

It is true that we have an unwritten constitution: and it is our business to keep it unwritten. For it was formulated 120 years ago amid and *for* emergencies less bewilderingly vicious than these now upon us; and its purpose was to provide for a suffering world's necessity to have a spot where men and women could worship according to the dictates of individual conscience; and for that reason, words few, wise and elastic, were chosen to state only the fundamental principle of liberty to all. And to secure this the more surely, it included the right of individual towns and states to manage their own affairs, protected in freedom to select (and then elect) individuals, who for a safely *brief term* should serve in National Congress.

So when Dr. MacAllister affirmed that the nation had 'its sovereignty in the United States, and not in the states,' and that 'the principle of national sovereignty ought to go into the Constitution'; and that 'the unwritten constitution embodies Christianity, and that that ought to go into constitu-

tion,' these statements were but as true as if he had said, the unwritten constitution embodies States' rights, Judaism, banking, poetry, arts and science; for all these things, like all forms of religion are allowable, because the law of 'liberty' empowers a citizenship made up from every people and religion of the earth, 'to unite' ethically and esthetically for the pursuit of life and happiness.

In fact, if everything that is allowable under the Constitution, had been rigorized into compulsory law, by being written into it, we should have long since been swamped with troubles which we have perfectly escaped. Our uncreedal constitution has left us free to take the benefit of the inherited wisdom of our world-wide diversely-taught citizens. So the mere word 'liberty' has included our right to study and embrace the principle at the basis of the Cabalistic and Levitical law known to Jesus of Nazareth, plus the wisdom made known in the Book of the Dead and the Mysteries of the Living, precious to the Egyptians, who educated the Jewish Moses whose decalogue is the basis of English common law; plus the Vedantic literature of the lovers of Vishnu, Siva and Brahma; plus the thirty-seven religions of Japan; plus the morals of Confucius and the ineffable spiritual science of 'Tao the Serene Spirit of Light,' who illumined the seers of the Celestial Empire. Yet, we should bedaze ourselves and others, if some of us should insist on writing into the Constitution all this, and much more which 'liberty' in the pursuit of life (intellectual life) and happiness includes for this splendidly conglomerate nation.

So that really if the would-be amenders, write into the preamble the added words, the amendment will give them not a whit more 'liberty' than they have now; but it would give them much more abundant *license* which is the opposer and destroyer of 'liberty.'

Says Dr. MacAllister, 'The Morals of this Nation are Christian not *Mohammedan*, and *that* ought to go into the Constitution. How you will put it there is a question for Congress to determine in shaping it. It will then have to be submitted to the conventions of the states. . . . I believe the time will come when *the King* will be acknowledged.' Was it in bur-

lesque of our debt-driven misery that Dr. MacAllister asked, 'Will it not show some manliness, . . . now in the midst of our *peace* and *prosperity* to bow as a nation and acknowledge Almighty God as the Source of all rightful power and Jesus Christ as the Ruler of the Nations and the Word of God as supreme authority in civil affairs?'

The Christian Statesman's report of the hearing is jubilantly headed, 'Christ our Nation's King.' This taken with the forthshadowed religious edict against the Mohammedans (as well as against all who oppose the proposed constitution's peculiar creed,)—leads the reader to expect the next words will be, "The Bible, as interpreted by the MacAllister Manual, our law: and his Royal Highness of Wales, the head of our National Church and permanent Presidential Sovereign (he and his heirs forever) of America, Europe, Asia and Africa, by the gift of the American people to him, despite God's gift of liberty to *them*."

. . . .

For says the Rev. H. H. George, 'The Constitution is a secular document. One party declares it ought to remain so. The other declares that the Christian features shall be preserved and the Constitution shall be amended to preserve them. In reply to the question, shall it be thoroughly Christian 45,000,000 say, let it be Christian. A part say, let it be secular. Divorce it from all that hints at religion and turn it over to a godless, churchless, bibleless, secularism. One or the other it must be. It cannot be both—it cannot be neither.'

These words show one of two things. 1st, If the man *believed* what he said, he did not know what government he was talking about. He was talking about the moral government of the United States in which 70,000,000 individuals *are* the government; and as they are free to hold 70,000,000 different opinions, this government *is* both secular and religious; and being both, as a whole, cannot be pronounced either; but that does not prove that it is neither; but on the reverse that *it is both*. But on the other hand, if the Rev. H. H. George *did* know what government it is, he but expected to so religiously dominate his hearers that they would *forget* the nature of their own government. But, "if we forget thee," O America

"let our right hands forget their cunning, if we prefer not" America "above our chief joy!"

This strategically manœuvered Christian (?) Amendment, taken in its relation with the rabid pulpit and religious press support of 'the Alliance' with Great Britain as *against* all the other countries from whence our citizenship is drawn, is also in evidence that the intention is, not to amend—but to throttle the Constitution with a creed fitted and fashioned to be used as a war-cry against the whole world where the Holy Spirit is even esoterically recognized; till land and sea will ring with the *yells* of murdered millions: *cries* like those of famine-pestilented India, and the shrieks of outraged women which follow wherever the armies of Bull and Lion go forth to establish the reign of the Prince of Peace. (?)

Till the *present* horror of it is, *honest trust* in "religious revivals" is deluged in the knowledge that it may be but part of a political function to manœuver us, lovers of the Lord, into supporting the Alliance and submitting to the amendment, lest otherwise, we should seem to be going against religion.

Till it is time for the earth to declare, if the manœuvers of the British Government illustrate the morals of the proposed creed, the earth wants nothing of the creed whose morals the British Government illustrates.

It would take no cunningly devised argument to show that traitors to our constitutional liberty, are traitors to that liberty wherewith Christ makes the people *free;* for if we should hunt through the catalogue of crimes against the 'Eternally Crucified One,' we could find no greater immorality than is included in the propositions of this speciously named Christian amendment,—which, as a party cry, purposes to use Jesus' name, as His crucifiers used it 1900 years ago,—calling him his Nation's King despite the fact that he had said, 'My Kingdom is not of this World.'

I suppose no one doubts that the would-be "amenders" are not only "backed" by our "buyers," but also are fully arranged to be served by the immense international Christian Endeavor Society, and the innumerable international Salvation Army who, at the political cry of "Christ our Nation's King," would rally to support by vote (to say the least) any

supposed representative of Him as a proposed occupant of a visible throne here.

One of the Amendment supporters is reported to have said: "This is a Christian nation, and I ask you to bring the Constitution into harmony with what *we believe* is the unwritten Constitution of the nation;" and another of them is reported as stepping up and holding out in his hand the fragmentary history of the fights of the Jews, Egyptians, Assyrians, Chaldæans, Romans, Phœnicians, etc., etc., and begging that "*this* be acknowledged by the nation as the law of the Prince of Peace, which would banish wars and all kindred evils from earth." If these misleading leaders are as ignorant as they seem, they are too ignorant to risk unmaking the government of a (theoretically) self-governed people, at this epoch when Spiritual Intelligence illumines the *historical* significance of the relation of those past wars to America's proclaimed national Purposes of the Peace which inheres in the *practicalized principles of that liberty to all*, which precludes license to any cabal or creed!

If the book they had in hand was King James' version of the Bible (published only in 1611), intelligence must have told them it was a book full of the fights of the nations as for more than 4000 years they struggled on, each trying to keep a hold on the supreme ideal (which each felt was known to him but not to the other) while working toward the attainment of that ideal of *individual liberty* which it was America's fortune, in 1776, to announce to the world as the right of man!

If these "amenders" were thoughtful persons, they would see that of *this principle* our national Constitution is the documentary instrument. And that this instrument, being the world's victorious announcement of the world's supreme ideal, the world will not permit a little cabal (no matter who or what backs it) to interfere with that world's victory, which the American Constitution has gained for humanity. These people will see that if what they really want is the early practicalization of the highest possible moral design, they will settle to the Christian amendment of their own mistaken plan; and will sustain (not destroy) that Constitution which lives, moves, and has

its being *in that Christ* who *frees* it from laws of sin and death-dealing violence!

To the followers of peace, this is the way the road leads. *Wisdom's* ways are pleasantness, and her announcement to those who love her, is formulated in the proclamation of Liberty as "the unwritten law!" which makes for the power of purity!

. . . .

Let us take a look at intelligent methods of life.

Our constitutional liberty is founded on the ethical recognition that "Any act to be perfectly moral must be the outcome of the inmost soul of the actor." And it is this moral conception of self-government which has been the inspiration of peoples who have come here to get away from religio-politico domination.

The glory of our government is its moral design. Its weakness is, it has deflected from its main design by somehow foolishly subjecting to immoral abuse the moral element—Woman. Under such untoward conditions, it has not perfected its design. So as "Whatever is not perfect after its kind is unmoral," we find ourselves in such degraded relations to our own principles that not only unmoral but *immoral* propositions are being made to our committee on Judiciary to seduce our nation from its purity of principle. Propositions which would never have been made but for the fact that as "the borrower is servant to the lender," we, being debtors, are on our way to act like beggarly slaves to the country which has never faltered in its determination to appropriate our government by manipulating those of us who are inherent traitors to it!

Now men need not be scholars to know that of the A.D. 1611 Bible revision, which is popular with us today, the great Macknight long ago said: "The translators were partial, giving authority to one sect, and to kingly rights and favoring the king's notions." While of it the scholar, Dr. Gell, said: "The translators themselves said, they could not follow their own judgment, but were restrained by reasons of state."

Now these things being so, the case becomes critical; for the proposition seems to be to let the amenders take this

"restrained" translation (which was gotten out for James of Scotland to use in girding at his opposers) and interpret it by the MacAllister manual, that from these, he and they can formulate what he believes is our "unwritten constitution.". In the purpose that, this nebulous residuum may displace the moral power of the declaration, "We hold it to be self-evident that men are born free, and have a right to life, liberty, and the pursuit of happiness."

Religious interpretations "restrained by reasons of state" lose clarity and become immoral! Inmoral law makes way for license. As when King Henry, James's grandfather, having beheaded Lady Jane Grey and Katherine of Aragon (was it?), and having divorced other wives, and wanting to divorce more and not being able to get "a permit," practically lost his grip on things, and practically called out, "What? not be allowed to divorce and behead my own wives? If I can't divorce and behead my own wives, whose wives can I divorce and behead? Oh, to Coventry with such a Pope! I'll be my own Pope. Then we'll see what divorce laws we'll fix against these women's interference with our little ways!"

Presto! change! Exit Pope and Church of Rome! Enter Henry and the Episcopacy! But *that* was only "a reason of state," and did very well for the debonair grandfather, but not for his grandson, James of Scotland, as we know.

For what mattered to James the removal of the spiritual sense from his revised Bible, so long as he had his own way and could show his *own* Bible as authority for *having* it? And with these *royal* examples, what matters it to Dr. MacAllister and ilk, what they shall have dethroned from the universally accepted ideal of the tri-unity, if but they can have wrought into our Constitution, words which can later be interpreted as a war-cry, and can be manipulated for the enforcement of the absolute subjection of that mother-ideal in Deity and humanity, by whose beneficence the Father becomes father, and the Son himself receives form, and woman's relation to man is *spiritually* dignified?

When the acting chairman of the Judiciary Committee said to Dr. MacAllister: "I see the proposed amendment

contains an acknowledgment of Almighty God and the Lord Jesus Christ! Why not of the Holy Ghost?" The Scotch divine replied, "Because the amendment proposes to acknowledge . . . the actual facts with which the nation has to deal;" which answer shows, that these—quite like ordinary politicians: James of Scotland and such ones—first faced the conditions which they wish to revolutionize, and then arranged to "sustain" *who* or whatever would win the political victory.

With what *sounds* like a demoralized naïveté, he said very suggestively; "The nation has relations to the Lord Jesus Christ as law-giver and ruler; . . . sent to receive the obedience of man. The *Holy Ghost* is not revealed to us in such relations to nations."

That this revelation of the Holy Ghost has not come to these makers of a creedal constitution is, to some minds, evidenced by their unintelligent desire to remove from our Constitution even the moral *silence* respecting creeds, which has kept this nation out of the predicament in which Ananias found himself when "Satan filled his heart to lie, not to men, but to the Holy Ghost," "The Holy Ghost"—as the Bible which we are asked to take for civil law, tells us.

Devout worshippers of "*the Holy Spirit of whom the whole family in heaven and earth is named,*" petition not to be robbed of reverence for the moral power of the name of Jesus, by having it bandied about like a borough-electioneering cry, for the purpose of rallying party *adherents*.

The golden silence as to creeds leaves room for a national development of the moral power, which was in the great world-religions, until an attempted alliance with state, demoralized the religionists: who, in turn, utterly demoralized the state; with the result, that blind leaders of the blind, they fell into the ditch together. The moral intelligence of this country has availed itself of the fact that Egyptian, Indian, Chinese, Jewish, Greek, Turkish, Japanese, Moorish and all Phœnician religions esoterically recognize the Eternal Womanly of the Whole Family in Heaven and earth," as the Whole (holy?) Spirit. And this has caused the truly wise to recognize woman as a spiritual mother, the practicalized reverence for whom,

alone can make possible that long-desired universal brotherhood, which secret societies, cabals and conclaves look for, (but will never evolve) while woman's slavery to them, makes her real *usefulness* to them to be intrinsically impossible.

The plan for the amendment of the divorce reform law is understood to be quite consonant with woman's relegation to irrevocable, abject submission in marriage to men, for whose further degradation a holocaust of the most perfect women is to be legally sacrificed; with only the result that all women will become men-haters, and in their frenzies and abuse will become such devitalized, maniacal, moral, mental and physical cripples—that men will continue insulting over them, and murdering them more and more freely in loathing and wrath at their being *almost* as vile as is the treatment which they receive.

There is but one thing that will bring redemption. That is, to stand by the Constitution, and put in an amendment which will sustain woman as a co-ruler, who will, Christ-like, preserve *The Moral Power* of the "*liberty* of the *Sons of God!*"

For now as always, it is "The Moral Power of This Liberty" which is at *stake*, literally going through the purgatorial (purging) fires of persecution.

Thinking of the never-ending '*Discoveries*,' which the Indwelling Power of *Mind* is constantly making and jubilantly announcing, (as did Mrs. Mary Baker G. Eddy in 1866) *I today discovered*, among many old books in my library,—Dr. William Robertson's "History of America,"—written, you must know, 130 years ago, in 1778: two years after our Thomas Jefferson *et al.* had declared, "We hold it to be self-evident that men are born free; and have a right to life, liberty and the *pursuit*" (at least the *pursuit*) "of happiness."

And, as evidently that was also Dr. William Robertson's idea; and the *idea* of "The Edinbourg Society for the *Encouragement* of Agriculture, Arts, and Social Intercourse," (to which society William Robertson had presented this copy of that book, 130 years ago), *I* was charmed, at *my* discovery of the old volume. For Dr. Robertson was "The Principal of

the University of Edinburgh and Historiographer to his Majesty of Scotland." So says that title-page.

The preface to the book opens, saying: "In fulfilling the engagement which I have come under to the Public with respect to the history of America," "it was my intention not to publish any part of it, until the whole was finished."

Then he admits, "The present state of the British Colonies" (in America) "has induced me to alter the resolution. While they are engaged in civil war with Great Britain, inquiries and speculations concerning ancient forms of policy and laws which exist, can no longer be interesting. In whatever manner this unhappy contest terminates, a new order of things must arise in North America; and its affairs will assume another aspect. I await with the solicitude of a good citizen till the ferment subside and regular government be established: and then I shall return to this part of my work with which I have made some progress. *That*, together with the history of Portuguese America and of the settlements made by the several nations of Europe in the West Indies, will complete my plan.

"The two volumes which I now publish, contain an account of the discovery" (he forgot that it was never lost: but had always, age on age, been known to the successive inhabitants and owners,) "the discovery of the New" (?) "World." (He had forgotten or did not then know that buried Aztec and Toltec civilizations were possibly older than The "All Gaul," which Caesar did his best to tell us about. So Dr. Robertson, having to begin *somewhere*, said: "The two volumes which I now publish contain an account of the discovery of the New World and of the progress of Spanish Arms and colonies there, as it is the most splendid part of the American story: and is so much detached, that it forms a perfect Whole, in itself remarkable for the unity of the subject. As the principles and maxims of the Spaniards which have been adopted in some measure by every nation in Europe, are unfolded in this part of my work, it will serve as a proper introduction to the History of this Establishment in America, and convey such information concerning this article of *Policy*, as may be deemed no less interesting than curious."

I quote, this and other portions of this impressive, but unfinished "History of America" and the *Americans:* The aboriginals, who inhabited the vast stretches of this continent, of whom the early settlers on the Atlantic Coast seem to have known very little, even long after the formulation of that magnificent Documentary Instrument, which was worded to meet the peaceful needs of every religion, tongue and tribe on the face of the globe: and whose Coat of Arms, bears on its reverse side the inspired announcement "The New Order of the New Age."

For, at this actually new oncoming upheaval of all buried conditions, (at the time, when, what is whispered in the ear, is (telepathically) heard further than on the mountain tops)—we literally *are* in mental alliance with re-incarnationally-individuated souls, who—not simply through the last 1900 years, but through *all* the great world cycles—have been circling up the swirls of existence:—whether natives of India, Egypt or of the Great 'White Albion,' or natives of continents submerged in back ages unreportable. The seers of India, as we know, try to systematically report in words, their sight of these swirling evolutionary events; some, saying, "We see evolutionary strata existing; in which seven vast regions are apparent: and, in these centres of energy, appear whirlpools of matter, which centres separate from each other, until, when the processes of separation and condensation are over, (so far as the subject was then considered) we see central *suns*, (the Logos) and seven planetary chains: Each chain consisting of seven globes.

"Narrowing down our view to the chain of which our globe (little earth) is one, we see life-waves sweep round it, formed of the elements of the Kingdom of nature (the mineral, vegetable, animal and human)." Then isolating our contemplation still more narrowly, we watch the evolution of individuated human-faculties and powers: and see the Ego developing in self-consciousness and self-management:—and in spontaneous obedience to the direct inspirations of that Supernal Power, which, All-pervasively, is the indwelling, Triune-energy of *Immanuel* (as thus named in some languages;—or, in others, 'Spiritus Mundi,' or—in English speaking

churches popularly named "The Holy Ghost"). It is a *spark* of this vital flame of our globe's *Spiritual*-Law, which illumines each Ego,—enthusing his individuated choice in Action. (Of this Vital-Spark, and of us, as the containers and utilizers of it, Jesus of Nazareth spoke, when he told individual men who among the common people heard him gladly, that they were temples of the Holy Spirit.) "We see that each Life period, (or stage of embodiment) is linked to all the Life periods behind it, reaping the results: and is linked to the life-periods before it, sowing for their future, harvests which, by a law that cannot be broken, will be gathered in the succeeding incarnation. So the individual climbs upward, with each life period, constantly enlarging and making more beneficent, his experiences: each period lifting the Ego, into more magnificently-serviceable forms of mental-grasp, inspirational energy, endurance and empowering use *fullness* for others; until at last the man stands, where now stand his teachers, who now *endure* and spiritually energize and bear with him, until in turn, *he* becomes fitted to return into the World's Spiritual Treasury, the interest due on his old debt to those who honored the drafts which he, with his malific-animal-magnetisms, made on the *spiritually*-circulating medium of exchange."

Dr. Robertson's dispassionate research concerning The History of the Aboriginal America and Americans, takes up the natures of men and women, who may not have fairly emerged from the submergence at which we have glanced. For Dr. Robertson was trying to discover, how to get at the rights of the ancient American-affairs,—quite close to the time (already referred to) when our George Washington was *discovering* to the *New* Americans, 'The Right of Man'—of every tribe, time or religion,—to find out for self how *each*, should most effectually save self from subjection to anything except the Indwelling Power of Immanuel; That Spirit of the Breath of Life in us, in which each lives, moves and has Being—The, "I am that I Am." While, at the same time, Dr. Robertson, "Historiographer to his Majesty of Scotland," was perplexedly telling himself and his readers that, "The progress of man in *discovering* and peopling the various parts of the Earth, has been extremely slow. Several ages elapsed (?) before they

removed from those mild and fertile regions where they were originally placed by their Creator. The occasion of their first general dispersion" (he says) "is well known: but we are unacquainted with the course of their migration: or the times when they took possession of the different countries which they now inhabit. (!!!) Neither history" (I suppose he meant English history) "nor tradition furnish such information concerning those remote events as enable us to trace with any certainty the operations of human history in the infancy of society. We may conclude, however, that all early migrations of human history were made by land. The Ocean, which now everywhere surrounds the inhabitable Earth, as well as the various arms of the Sea which separate one region from another, though designed to facilitate the communication between different countries" (?) "seemed, at first, to be found to check the progress of man and to mark the bounds of the portions of the globe to which Nature had confined him." (?) "It was long, we may believe, before men attempted to pass the formidable barriers, and become so skillful and adventurous as to commit themselves to the mercy of the winds and waves, or to quit their native shores in quest of remote and unknown regions!" Dear Dr. Robertson, quite forgets, that *the Wisdom*, stored up in the skilled creatures of the *Sea*, had helped them (as the grass had been helped) "to plot and plan, what it would do when it was man." But further on, in his perplexity over the conditions and simple and healthy methods of the American Indians, as first they were 'discovered,' he says, "The character of a savage results almost entirely from his sentiments as an *individual:* and is little influenced by his imperfect subjection to government and order. The constitutional temperance of the natives, far exceeded, in the opinion of the Spaniards, the abstinence of the most Mortified Hermits; while, on the other hand, the appetites of the Spaniards appeared to the Americans insatiably voracious. They affirmed that one Spaniard devoured more food in a day than was sufficient for ten Americans. A proof of some feebleness" (?) "in their frame," (says that historian) "is, their insensibility to the charms of beauty, and the passion of love. A passion which was destined to perpetuate life; and to be the bond of

social union and the source of tenderness and joy, is the most ardent in the human breast," . . . "and the rudest nations in every other part of the globe seem to feel its influence." . . . "And the Asiatics discover that sensibility." . . . "But the Americans are, to an amazing degree, strangers to the force of this first *instinct* of nature. In every part of the New World, the natives treat their women with coldness and indifference. They are neither objects of tender attachment, which takes place in civilized society, nor of that ardent desire, conspicuous among rude nations." . . . "Missionaries themselves, notwithstanding the austerity of monastic ideas, cannot refrain from expressing their astonishment at the dispassionate coldness of the American young men in their intercourse with the other sex. Nor is this reserve to be ascribed to the opinion which they entertain of the *merits* of female chastity."

"That"—(ventures this writer) "is an idea too refined for a savage, and suggestive of a delicacy of sentiment and affection, to which he is a stranger."

"The first appearance of the inhabitants of the New World, filled the discoverers with such astonishment, that they were apt to imagine them a race of men different from those of the other Hemisphere. Their hair is black, long and lank. They have no beard and every part of their body is perfectly smooth. Their persons are of a full size, extremely straight and well proportioned. Their features are regular. . . The Beardless countenance and smooth skin, seems to indicate some vice" (?) "of his frame. He is deficient of one sign of manhood and strength, a peculiarity by which the inhabitants of the new world are distinguished from the people of all other nations. Philosophers of great eminence have, . . . noticed that almost none of these are deformed, defective in any of their senses, nor mutilated; and travellers have been struck with this circumstance and have celebrated the uniform symmetry and perfection of their external figure." Then a long discussion of theories follows; and then the writer says, "In those provinces of the New World where, by the Establishment of the Europeans, more regular provisions have been made for the subsistence, and protection and management of the children,—the children, so far from being eminent for any superiority,

one would suspect there was some peculiar imbecility in the race, from the extraordinary number of individuals who are deformed, blind, mutilated or deaf."

Passing further over to Book IV. p. 307,—speaking of what, even in 1778 was discovered in the conditions of those people, after European civilization had arrived, that writer says, "One dreadful Malady, the severest scourge with which in this life, an offended Heaven chastens the indulgence of criminal desire, seems to have been peculiar to Americans." (?) . . . "This distemper, from the country in which it first raged, or from the people by whom it was supposed to have been spread over Europe, has been called the Neapolitan, and sometimes 'the French disease.' At its first appearance the infection was so malignant, its symptoms so violent, its operations so rapid and fatal as to baffle the efforts of medical skill. Astonishment and terror accompanied this unknown affliction in its progress. And men began to dread the extinction of the race by such a visitation." . . . Later the writer says, " . . . Even among the rudest tribes a regular union between husband and wife was universal and the rights of marriage were understood and recognized." But, it "seems as if *effort* was made, kept up on the part of Indians, to remind woman of her mortifying inferiority," . . . and the writer spreads over many pages and chapters, recurring to the problem of how, these evidently dispassionate, and (in their way) spiritually devout, temperate, clean-lived aboriginals, can make it a point to so specifically *ignore* (to mortal intents and purposes) the mental and moral "existence of the women of the family and tribe and nation."

How would it have done (after attributing to these men every degrading, and stupid reason) and how would it do (in the light of the intelligence of this 20 century Epoch) to remember, that, almost, immovable, (in spite of the labors of Churchmen) the North American Indians, in forest and field, in war and peace, have held to the Worship of *The Great* SPIRIT of the Universe! That SPIRIT of the Breath—of Life,—between which, and the man's immovably adoring spirit, he will not *let* the influence of the external attraction of any being—other than "big injun's" own *indwelling* self—subvert attention.

It is as if an hardihood of *self* concentration, chasing out of them, all superabundant regard for an emotional craving, even for 'The Great Spirit's *love,*' had abstracted them from everything except that which tended to most fully establish their individuated union with "The *Breath*-of-*Spirit.*" It is as if this concentrated *heartless*-hardihood, had bodily-refined away those superabundant externalities which render Passionists (in whatever land we find them) so different in *personnelle,* method and quality-of-devotion, from the aboriginal American. Their inhalation of the Breath-of-Spirit, as it filled the breezes of their *boundless,* Forest Home, allied them with the INEXORABLE LAW of Nature and Nature's Creator! And there it ended. There was nothing to add and nothing to take away! *The* LAW was Eternal and Inflexible, and Infinitely beneficent, when kept! If broken, the Breaker took, in his own *being,* the mutilating, disfiguring consequences. No softness of (popularly called) "Love," militated against Law.

If *The Law* and the Indian's eccentric devotion to IT, seemed ferociously narrow, it still leaves the admirable fact, that, what their historian (Dr. Robertson) and "the Missionaries" regarded as neglect (if not scorn) of the women of the family and Nation, was based on a *Law;* and resulted in *consequences;* which left these women in their primal state, devoid of disease: and physically as lithe and strong as were their sons and companions: and left them as able to bear, birth and, almost as painlessly to *care* for their babes, as are the birds of the forest and the evolutionary forms of fish—and the *flying* fish—and footless Birds of Paradise—to care for *theirs:* as they mount upon *their* unfolding way! As for the vicissitudes of winter's storms and summer's affluent heat, the aboriginals met these, with that innate endurance which their temperance in food and drink and the temperature of the flow of their unimpassioned blood in their healthy veins,—rendered habitual! For (they know how) *they* had attained that self-poise which (not "*Vice* in the constitution," but) The *Virtue there,* had imparted: giving them a repose of manner, which "civilization" does not, in these days, now always exhibit in our nerve-strained men.

The "Squaws"—close to nature's heart as they reflectively lived,—held to self-poise. Therefore, though there were no

apparent outbursts of overwhelming affection, so, in their aboriginal, orderly married life, there appeared *no other* overwhelming outbursts.

Therefore, whatever was or was not subliminalized in their natures,— yet, according to Dr. Robertson's sufficiently scientific description of those "American young men,"—they had apparently refined away, healthily and pre-natally, all marks of the luxurious degradation which—at this social crisis, incline us to forget that the 'feminine Element of being' is inherent in *Self:* and is (let us hope we know) *is not* to be evolved or invoked by *self*-forsaking, sensuality! The men of the finer Indian tribes,—before the inroads of (so called) "civilization" had debased and diseased them and their wives,—were born, knowing that,—if the control of the *External* feminine-element got a *dissolute* hold on their sensibilities,—men would thus fetch on women and themselves, that same *peculiar* disaster, which, in every ancient religion has been cloaked in the term, "*The Fall of Man.*"

Therefore—not thinking of all this—and perhaps, not crediting these possibilities,—Dr. Robertson and co-historians, perplexedly-pondered over the Young American Man's crude disregard for feminine charms:—not knowing then, that it was less a disregard for *those* charms, than it was, their own inborn *regard* for the fact that, if the attraction gained too strong a hold on *them*, they might lose their hold on their *own indwelling Power-of-self-poise.* In which case, individuals and tribes would fall *below* the plane of animal instinct: and be again submerged in the diabolical-debauchery which, of old caused the flooding from off the surface of *that* part of the Earth,—of all vivid traces of those who had thus forsaken their possibilities! Traditions of disasters which were rigidly preserved and rehearsed at the weirdly solemn Tribal Rites. Tribal rites, weirdly solemn, indeed; as well might be the memorializing of the rites of a nation, who, in ages long before the birth of Jesus of Nazareth,—had been filled with an anguished sense of the frenzied madness which had deluged the fathers and the sons who had licentiously let, the beatific Serpent-of Life, become an unmanageable, devouring, never-dying monster: as sculptured forth in Hellenistic art by the Rhodian group known as the Laocoön.

For they held themselves,—as self-respecting individuals and as a Nation,— to the Sustainment of *Excellence*, as representatives of types of a crisis in Stagetical Evolutionary development; the degenerates from which types had been swept into the flood at the submergence of the Continent of *Atlantis*. A type (the degeneration from which) certain Israelites who have never attained to it, still commemorate in a rite, with a reverence for a prospective attainment, that they believe is yet to be achieved through a sustained *Excellence* in individual *propriety* of body, soul and spirit.

An excellence—however which is so far removed from any necessity for army or national attempts to "*regulate vice*," and which is so removed from needs for reported surgical methods, and from the proposed establishment of pre-marriage conditions which are neither those of virginity or marriage,—that the proposed substitution as a safeguard against marriage-divorce, —does not, at all prove that, even then a marriage *thus* safeguarded (?) will be a "marriage like" which, Jesus, 1900 years ago had said, "The Kingdom of Heaven *IS*." On the reverse, it is more than possible that an *advance* of *such* connubial eternized-felicity will be fearfully reversed, while men defer "Solemnization of the ceremony," until, when in Mid-life or old-age,—after having expended years and energies in dissolute experiments and experiences, they then attempt to bind to *themselves* in indissoluble bondage—not a soul's counterpart but—a physical and mental-receptacle of the Refuse-remains of the *Moral* and *physical Wreckage* of what once had been "A little child," like which Jesus had said, "Of *such* is the Kingdom of Heaven!"

But the material of which Jesus was speaking and the marriages, which he had said "The Kingdom is like," was material and were marriages,—which "a Policy of a Government of the licentious, for the licentious and by the licentious, is sweeping into those Hells—on Earth,—for entrance into which, it is *not* required that Death shall furnish the passport!

And if such were the conditions which in 1778, the dominators of the aboriginal Americans were attempting to thrust on the families of that *Jesus*-like-aboriginal Manhood, it naturally would have occurred that the *Fight* which *those* Americans "put up" against such infernalism, gave them the Name, "Savage."

It is the same old story, relative to the same old fight over the *same old* principle which is now and ever will be at stake; while the instincts of the Beast, dissolutely trick and rage against that Inspirational Spirit-of-the-Breath-of-Life: whose *Law*, is Liberty, to the *Children-of-Spirit!* For to such "In the keeping of that Law there is great delight."

Then—how could those Americans, whose Ideal of The Great Spirit, was that IT was the *Protector* of the Sanctity of that creative function, exercised in the Homing of Spirits—re-incarnationally? how could they have been other than maddened to a religious-fury, when there was planted in their wives and them, "*that dreadful malady*, the severest scourge, with which, in *this* life, offended Heaven, chastens the indulgence of criminal desire."

This verdict is that which, in 1778, was given on that "scourge," by the Doctor of Divinity, the Principal of the University of Edinborough, and Historiographer to his (then) "Majesty of Scotland."

The Western Americans' resistance of "*criminal desire*" was at one with the *Jesus-like-rectitude*, on which William Penn, in his peaceful way, *prevented Encroachment:* when, with Job-like and Quaker-simplicity, he, so early, in the history of our National Republic, established that Sylvan Government, on the Atlantic-Coast, in the State, thereafter named, Penn sylvan ia (Pennsylvania). In whose State-house, there were enshrined annals of the symbols of *discoveries* and achievements of Sons of Liberty.

For, at the *core* there was then, a comprehension of the scientific evolutionary basis on which is founded the American-determination that, the inherent-characteristics of our Country's self-isolating, educational, *gentle*, manliness is the *basis* on which was built up the perfect human Frame, which is constitutionally fitted to fulfil the Law of The *Constitution* of the United States of America! Thence, statuesquely memorized that Figure and form stand: not only above the dome of our Nation's Capitol but on the Hill-top of the gardens of "Boston Common."

And stand, crowned, with arrow in hand and quiver on shoulder, with lighted lamp upraised—did this Colossus of

Rhodes: at the entrance of the world's then great harbor; when, over the Mediterranean Sea, *such* sons of Liberty, then had dominion.

Co-lŏs'sus, *n.;* Lat. *pl.* *CO-LŎS'SI;* Eng. *pl.* CO-LŎS'SUS-ES. [Lat. *colossus*, Gr. *κολοσσός*] A gigantic statue; especially that at Rhodes, which stood at the entrance of the harbor.

He doth bestride the narrow world
Like a *colossus*. *Shak.*



Colossus of Rhodes.

For well then, did the Wise know, that, in ages, way back before our beloved Jesus, of Nazareth, was born,—that then, as now in 1908: THE GROWTH OF INDIVIDUATED SELF-BUILDING POWER, RESULTS FROM INDIVIDUATED RECTITUDE TO THE KNOWLEDGE AND PRACTICE OF THE SELF-POISED ART, WHICH VITALIZES EACH VOLUTION WITH POWER TO HEAR THE MASTER'S WORD.

Fortunately, the *typical* "little child," (whom the Good Teacher set in the midst, saying "Of such is the Kingdom of Heaven") is an eager little Nature lover and student: with a tendency to scrutinize the differences in created things: whether classified as flower, fish, bird, brute on four legs, or "people."

This tendency so helps the "little child," that when in his scrutiny of evolutionary forms, in the Ichthyological classification he meets the Apode and learns it is without feet and lacks the *ventral* fin: he next discovers that a *ventral*, in an all-round sense, is a digester; and, may have heard that, in 1874 "Hale" is reported as having said, "Whether I will or not, if I live my heart beats: and my ventral digests whatever I put into it." And now, thirtyfour years later, if that student is, (in teachableness) still a *"little child";* he may choose to make a more comprehensive statement, thus:—"Whether I will or not, if I live my heart beats: and my ventrals (each of the three and all the others) digest the food (be it material, mental or pneumatological) which I put into them." For our school-children of today, know (do they not?)—that a ventral is one of the cavities of the heart which connects

it with the auricle and propels the potency of food (which had been dealt with by the stomach) up into the cavity of the larynx: and that the ventral of the larynx, in turn, sends the then *thrice* digested result up to further refineries which protect and serve each organ of the brain: each one of which (if the bodily temple of the Soul is in finely vitalized working-order),—takes to itself just what The Presiding Spirit thereto attracts. For of this Temple of the Soul, the Master Builder—who speaks to those who have ears to hear The Master's Word—is the Omnipotent-Omnipresent-Wisdom of Jehovah!

In the "little child" (be she three or three hundred or six thousand years old) the strongest desire (next to the mere instinct for bodily food) is the desire to *know:* to *make discoveries* "to think it out oneself," and, rightly carry on to the *acme,* this here sketched at, work of *Refinement!*

But sometimes a crisis occurs when the fomentation of the soul-and-spirit,—transfusing through the frame a mental enthusia—brings visions of possibilities and *duties* and achievements for the World such as (unless the equilibrium of spirit, soul and bodily command of *speech and* act is preserved) may but exhibit itself in wordy bombast: or the ferment may find vent in devotion to something or some one quite below the level of the old Marching Orders: "Unite *Thyself:* Turn to the Right. Direct *Thyself!* Turn to the left: whithersoever *thy face* is set."

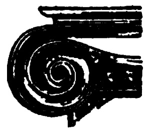
It is a pity if at such a crisis there is a waste of such highly *refined* energy! For if there were no waste, there would come a growth of an inner volution. But when there is a waste, and a serious waste, it is booked in the Records of the Master-Builder (so I believe) as A Temptation and A Fall.

Such a crisis in the life of Jesus of Bethlehem is told; when Satan (so called) took Jesus up to the *pinnacle* of the Temple; and bade Him dash himself down, telling Him, Almightiness would bear him up, and no harm would be done. But Jesus knew better and did not do it! Doubtless He had in mind a sight of the Absolute and endless-progression of a "little child" whose scientific *Attention* is "fixed on nothing less" than The Building Art! Attention which is alert to catch the slightest implication of the "Breath of that Spirit which gives Understanding."

All this illustrates the tendency of steps taken in the education (*educere,* or drawing out of the latent-forces of the "little child"—) which was being attempted in our Town Schools before the last century had waxed and waned. An

"educere," built on "Thoughts which acquaint themselves with God"; and which "add pinions to Faith." Bearing faith up and away into Realms where faith becomes swallowed up in the Sight of things which are an evidence of conditions not made with hands, but which exist in The Eternal Realms of *Mind;* Infinite Realms of Mind: of which the "little child" minds (which you and I have) are "portions."

"Thoughts" such as those which may come (for instance) in the Ichthyological study of the evolution of the Apodal fish: who having dispensed with the ventral fin, and being on his evolutionary way *toward* the output of the wings which adorn the Flying Fish, may,—at some swift updash into the air,—have caught sight of a sort of distant family-relation;—a further apodal development known to Nature, Science and poesy under the name and fame of the Paradisa Apoda! That "footless Bird of Paradise:" which the beautiful old hymn, tells us, "ne'er stoops to earth her wing nor flies where idle warblers roam. For high she shoots above all low delay: where nothing earthly dims her sight, nor shadows block her way." A Paradisa Apoda, which even in 1874, Noah Webster's dictionary told the "little child," "is supposed to have no feet, as these were wanting in the specimens brought from India." In spelling the related word—'Apo*dei*stical' our beloved Noah Webster breathed out on it an affluent "*Thought* which acquaints" itself "with *deific,* all-pervasive Creative Power;—and which "acquaintance," at an earlier stage in our Nation's intellectualized-Religious-development, blessed our country with many women and men, who had (mid their unpretentious, Home-making, studious lives) gained that wealth of inspirationally-vitalized brain-volutions, which adds to the interior drum of the ear, a spiritized power to hear The Building-Master's *Word.* A power, which the scholastic "Free Masons" of the old times desired to possess. Knowing that it is a *possession,* which wealth cannot buy: but which inflexible Intelligence, holding to the angelic practise of the Self-poised *Art,* at last, does make such Minds to become like the volutes of the Ionic capital of the columns of a Temple, whose four-times-involuted scrolls, impart and signify the inward possession of a power of *endurance* which,



like these Volutes of Ionian Capital

must be possessed by one, who can hope to teach the "little child,"—how to *cherish* the triuned Power which Jesus possessed, and breathed out with His words, "It is Finished."

How much of all this, was known to the Laird of Cluny (the learned Cunningham, who edited a translation of "The Epode of Horace") remains to be discovered. At least it is true (is it not?)—that that 'Epode' tells of the Art of perfecting the third spiral swirl of evolutionary brain development, as in the chorus, strophe answers to anti-strophe: the longer verse being followed by the shorter, which does not include that *elegiac distich* which is a mournful couplet, concerning the miseries! Miseries, which the happy Horace, apparently as fully discountenanced as does that Prophetess of health and happiness:—Mrs. Mary Baker G. Eddy, in her work on The Christian Science of Mind-Healing:—and as fully as did the bringer of those "Tidings of Good" to men of Good Will and Wisdom. Tidings, which 1900 years ago, were taught to Jew and Gentile by the "little child" of twelve years old; when, in the Temple of the Synagogue, He spoke to them as *Indwelling-Power* impelled Him to speak. And so awoke their smouldering rage—that it found satisfaction in nothing less than the shedding of the Blood of that *Truth Teller*.

But as Jesus was of the *race* whose problem had to be wrought out among the sacerdotally denaturalized torturers of the "little child," conditions had thus to be then and there wrought out. So the Man of Galilee of the Tribe of Judah, early aroused against Himself, the bulk of 4000 years' worth of Pharisaical, Israelitish blood-guiltiness: with its frenzied belief in the "*shedding of blood*," on pretexts many, and practised in family and in nation, and throughout the earth. A belief and practise, which (above all other old elements of pragmatical-sacerdotalism) affects the methods and man-

ners of (so-called) Christianity. A pragmatical-sacerdotalism which boiled up at presumption which dared to declare, "I come to call, not the Righteous, but sinners" (commonplace, everyday folks) to be heirs of the Kingdom:—asserting the hour is coming and now *is*, when neither in that mountain nor at Jerusalem, would men specifically worship. For God seeks the worship of such as worship *in spirit* and *in* Truth: teaching "Your *bodies* are the *Temples* of the whole spirit of Life." These things were they which Jesus of the Tribe of *Judah* (that tribe of independent action) was saying to the "common people" of Judea:—and his words, which to the men of the synagogue seemed utterly Revolutionary were flung back, with the yell: "Away with Him! Crucify Him!! It is not fit that such a man should live!!"

The question arises, *Why did* Jesus risk talking thus to the *masses*, on these *Great* philosophies? True, the common people heard him gladly. "Quite naturally," one might say:—for if even the disciples supposed there was to be set up an *Earthly* Kingdom, these hungry people (hungry, Body, Soul and Spirit) might easily have supposed the same, and have rejoiced in much the same way as did some of the disciples. The question comes—if (at a much earlier period) Jesus of the tribe of Judah, had been chosen to work out that problem among the cultivated Greeks (before the Republic of Plato was established), would He then have been in full accord with them?—That is, would they have *understood* Him?

Those of us who believe in the individuated-evolution (which is evolutionarily put forth by everything that has breath)—can realize that the previous stages through which Jesus of the Tribe of Judah, had passed, now impelled Him "to save his people from *their* sin." He considered, they had a special sin. The same as our Nation probably has. And as Greece then had. And the *quality* of his Triba' purpose and principle was on Him, hot and heavy. It was *that* quality which made Him what he was. And He was and his specific family was and had been seceders from the old doings of the Abramic, original Twelve-Tribes of Israel. He, a Judish man, came "to his own" and "His own received Him not." He, and they were "come-outers." He wanted the synagogue of the other ten-tribes, to rectify their wrongs;

and comprehend the scope of His *universal grasp* on the situation and break off one of their old fashioned rites: and, learn and teach that, purity, peace and vigor of brain-action are the outcome of an inner-control which includes that triumphant-spiritual uplift, which, a *Reason able* Soul, gives to a willing and obedient Body. And to emphasize His absolute entity and identity with Spirit-potency, He quite correctly declared, that He and His Father (The Almighty Creative Power) were One!

Earlier, Socrates and many others had passed through the same straits. But Socrates did his work among scholars and men of mental leisure. And when it was decided to quiet the teachings of Socrates,—he was not mobbed and crucified between two malefactors, but (with his friends about him, and with his weeping wife expelled from the room) Socrates, quietly drank his cup of Hemlock, conversing to the last, on his best loved philosophies.

Their condemnation was the same. Each taught the "little child" (that is, the teachable souls of the Nation) the spiritual philosophy of the Right of MAN to achieve and preserve an utter deliverance of Spirit and Soul from Subjection to the Body. And taught, that for this Self-deliverance and Freedom, every one of the Republic of God was personally Response *able*.

But the downfall of Greece,—was less a "*downfall*" than it was a lack of a full *uplift* of the Republic, to the self-poised dignity of the *individualized* Ideal of The Family Relation.

The Ease-taking methods and manners of such a male sensualist (as Socrates frankly stated he, in temperament was)—led some of those philosophizing beauty-blasting Males, to practically leave out of the reckoning the personal value to *themselves*, of the sisters, daughters, wives (?) and mothers, whose exalted Brain-Refinement, was the very Element, which should have had free course and have been gloried in the scientific-religious *In*struction and construction of Home and National Government.

But the *Result* of the Greek-love of and cultivation of pure nature's holy-ways of working out *in*volutionary *triumphs*, is evidenced in the Sculptor's Art.

But among the Israelites even the martyred son of *Mary* of

the tribe of Judah, exhibits only the representation of the anguish of a being, crucified by the antagonisms of his own people. True, the picture of the Mother and that child—in its swaddling-clothes apparel, hints at what the man Jesus of Judæa might have been, in a resplendent Old-Age,—had His torturers permitted him to live past that epochical 33d year of His personal life on this visible planet.

But, let us be thankful for the lessons we have learned. And let us be thankful also that, in 1874 there was, in the Belvedere gallery of the Vatican at Rome an enspiritized statuesque Representation of Nature's outward expression of the inward conditions of a Temple which is built by the Spiritual Poise of a Builder whose Mother and Master is that *Paraclete;* whose unifying power trinitizes the harmonized Individuated Being: and at last makes four-fold the Power of Spirit-form, pure and simple.

Here is the photograph of the statue of Apollo Belvedere.

Belvedere, means, "Beautiful Sight."

And with this statue of Apollo (which "is Esteemed" so says Brande "the noblest representation of the Human Frame,") and with this prologue on the growth of Self-Building-Power before the mind, we begin to see, who in all times and climes have been the Real *Jesu-like* "followers of the Lord in his regeneration": and we see, how each can best advance in self and family, The Art by which Nature vitalizes each new brain-volute with power to hear and fulfil the Master Builder's word. And we see whereunto all this tends.

But the next thing, done by this attempted upgathering of

these tremendous yet simple facts *is*, we are whirled round to face the statement that "A Mound" Solymus "was to the Ethiopian Neptune," like Mount Ida was to Jove: in fact, it was one of the many names, used to identify a seat of learning —not of Speculation: an Olymph, or, Oracular "High-Place." In Syria, it was a famous city, dedicated to the Mysteries of the Syrian or IONIAN religion: where the spiritual work of building of even one *Volute* in the capital of a column described and illustrated four pages back, was but an agelong *incident* in the Character Building work of an involutionarily perfected *God-like man;* such as was known to (so called) pre-Christian Greeks; and accounts of whose Wilderness, and Forest-life-struggles, for a *similar* self-poise, we have delved into, as carried forward by many men and, attained, by many "elder Brothers," in many lands and in past Ages. Back History includes much, concerning a very Superior State of Society which existed, relative to such devotion to the cherishing of the Ioni: the Perfect-Symbol of Creative Power. This, was the *Rasis* (or Rashis) of Moses: and was of the religion of Creative *Wisdom;* of which the first Hebrew words of Genesis state, "In *Wisdom* the Eloihim created." When Jesus taught it, what was his reward? When the Greeks comprehended their own possibilities, what was their later treatment at the hand of emotional passionists? In the 23rd of Exodus, it is said, "Their cry has come up to *Aleim*" (Eloihim). Then said Eloihim, "We will make MAN in our image, according to our likeness: Male and female created He *MAN*." For after the children of God had eaten of the fruit of Knowledge, Jehovah said "He has become at One with us!" Ma-ha-ma-dan was no new Religion. There is nothing new under the sun!

Mount Moriah, Sion, *Hiero-Solymon*,—or Jerusalem:—means the vision of Peace, or the Sacred ladder, by whose reincarnational upsteps, the Royal Shepherds-of-the Sheep and the lambs, (the Shepherds who conquered Egypt) were Rajah Pontanes (Bridges), ladders, up and down which, divinitizing Influences descended and ascended!

And it was my thrilling enchantment with (but at times my almost whelming submergence in) this influx of the Spiritual-aggregations of Life in the upper air,—which seemed to

render it, *imperative* that I should picture forth—the possible serviceableness of all those souls who (also, belonging to that—my mental Realm of-action) were held to its business of establishing *here on Earth*, permanent *Results*. Results which should evidently *be* a continuation of work attempted—and apparently frustrated, *in times past*. The work of *Individuals* who were as alert for furthering the true unification of our universal variety of work and workers, as they were alert *against* the attempts of some to control the free agency of others. A kind of arbitrary control, never exercised by God or the Godlike. Nevertheless, I now surmise all my preceding writings, ponderings and duty-doings had been going forward—in eager allegiance to a *super-sensuous* Realm of Intelligence—as therein, I followed on to the culminating hour, when, concerning the Vision of Peace (which I felt should be the outcome of the "blending of opposites") my Angel said, "write." And write I did, amid other occupations, tumultuously filling over a thousand pages: from which, at last came into form the half a thousand, named "Hierosalem: The Vision of Peace." A peace fully attained only by those who have upclimbed at least three steps of the Sacred ladder.

In that story, sifting all down, I started with the assumption, that a man, named Daniel Heem, had been driven on, haunted by the Same "Vision of Peace," as I and the formulators of our National Constitution, and many other tumultuous Saints and Sinners, in all history, have been. Though Daniel and I and the Constitution-makers, have not yet made "*peace*" manifest; for the very good reason that Liberty has not yet been attained.

The story opens in 1849 and stops short in 1889: a long ranged vision; but not too long for the aim in view. For Daniel had come to earth with the incoming of the 19th century: 24 years after the coming to earth of the announcement, "We hold it to be self-evident that men are born free: and have a right to life, liberty and the pursuit of happiness." When, as a child Daniel had first heard this, it had thrilled him to the core. Later, it sent him out in pursuit of Life, Liberty and Happiness. As a result (like all the rest of the persons whose doings have been hinted at here), he *made a*

discovery! THE discovery that Life (that unmanageable, misapprehended, unadjustable mystery, called Life) was exactly that, which bid fair to *Rob* him of *liberty!* Because its driving forces, seemed on the way to bring him into serfdom to *them*. Against this, his free Spirit rebelled. As a second Result, he spent his next 24 years searching the wide-world over, to find out what *the Wise* did with their Strength:—travelling among the Ancients, and The Wisest and the best of all lands, to learn what was the world's great religious thought, of that matter.

Getting back to his Massachusetts home when he was 49 years old,—he stands at the opening of the story, on a picnic-ground in a Massachusetts woods, saying, "As for that, the beginnings of things are rooted in the dark." As he spoke, his eyes met those of the daughter of a Cabalist (once his teacher) who had so developed his Supernatural faculties as to have attained (what the Hindoos call) "Manas"—the body without form, members or organs. A man, who (now departed from earth's sphere) had reached the stage in which he must next develop those three distinct principles which enter into the constitution of man, that is to be: or, failing this attainment, he must next be relegated to Avitchi or Hades out of which (for the entity who consciously chooses to go into it) there is slow redemption.

To Daniel's apprehension this was the status of the now many years dead, Peri-empowered Ego, who awaited doom at the point of that dissolution called the "second death,"which consists in a disintegration of the spiritual constitution of man into mere atoms of fiery-flying Jiva, the very horror of which maddens a wilful lover of lusty life to a determination to escape such disintegration, even if, in order to escape it, he has to reshackle his mighty, immeasurable, inexplicable desires, by re-incarnating them in a puling infant's form! But, even, so doing, at that critical stage, the Ego would then but enter on the herculean task of attaining self-sovereignty over precisely the devil-like desires, which now, by their malignity and dominance, like a raging volcano, separated him from *the divine Quality*, lacking which, Permanent Entity is not.

How to create that lacking *Quality*, without which rebuilding

was impossible; *that* was the problem, according to Daniel's sight of this emergency.

He knew this soul desired rehabilitation (not for the love of serviceableness, but) out of horror lest the annihilation now pending over him should sever him from that ravishing fury which he drank in through an untellable use of the "Manas," whose possible acquirement of Villainies is beyond all to which an Embodied Self-Worshipper can attain.

Daniel had been this man's companion, servant, and student up to the point at which their desires differentiated their aims and pursuits, thus sending them along different roads; and now, master of himself, Daniel knew that this slave of demoniac Self-Worship must accept annihilation, or take such an upstep at the *next* incarnation as would enable him to complete the "Series of lives belonging, not only to the races of this round-wave now on earth, but also belonging to the round-waves of previous periods." And Daniel knew, could this Ego but take this "upstep," he would then become a *Permanent Entity*. But that as such a Permanence and such a Wholeness is the mighty outcome of an allegiance of the riotous, infernalized Will to Supernal Wisdom's Rule, it would, for the Rabbi, include a revolution. Daniel also knew *what* HATRED in that mighty Ego's being had nearly annihilated the possibility of his ever attaining Permanent Entity.

Staggering under his sight of the pending crisis, Daniel recognized that (now as for years past) he was haunted by (not the Entity known on earth as the Mighty Cabalist, but by) the *Astral Dross* which, cast off at each passage into the world of effects, has a more or less dependent existence of its own, though separated from the Entity from which it has become disunited. And that it was this Astral Dross which had now come a begging, that Daniel would assist its re-embodiment.

This thing (brutal, not even brilliant in its devilishness) vilely repulsive, had been again and again smitten back by Daniel's discriminating sight of it.

But now, at the crisis at which the story opens, meeting the glorious orbs of the Judean maid, caught up by the virginal light of their interior sight, Daniel halted, struck back interrogatively. For, as if summoned, the Cabalist's Entity, personal

identity and highest idealization of the man-that is-to-Be, stood envelopingly between Daniel's eyes and the Judean maid; intelligently ready to strive now for the higher attainment which he believed would be graciously possible if he could be homed with his Judean Maid and this Master, Daniel, Prophet and Self-Sovereign Priest of Peace and Liberty, as he now had become.

So the marriage was legalized both by an accommodated Jewish and Christian rite.

Concerning after results, it is stated on page 78 of Hierosalem, "He had come, who would early sense in himself that which would give him equal kinship with spirits of Heaven and Hell. He, whose burden and bliss would be that in his prime (1889) he would surge, as would the whole world then, with the glut and glow of the spiritual battle wherein erotic madness and ecstatic peace would then contend for mastery."

Now, having given this statement of the unwritten part, it will be seen that nineteen years ago this elaborated unfoldment of the esoteric facts of the case could not have been thought of as an acceptable opening of a novel, hard enough to read without it. Therefore, with but a swift touch at interior facts, the volume opens and proceeds. (But much of all this here set forth, goes to the making of "Robert's Story," which in Hierosalem is promised to those who value the vision of peace.)

I had not a student's leisure when writing this book, having much pastor's wife's work to do, and also going through conditions of national social life which would have made a bright, popular novel, giving a national view of the fight for peace and permanency, which is back of the conflict of Ages.

For, as of course you know, "conflict" is but a fermentation of the accretional stages of the transitions which Patricians (or lovers and defenders of their country's ideals) have fetched together here, up out of even prehistoric times.

And, of course, it is from this accretional mass that the Real Individual, the Permanent Entity, is to come forth. Therefore, if these transitional—accretions, during fermentation, make what we call "political mud," it is to be ever remembered that this muddy ferment is but the sum-totalizing of the results of

the variety of attainments, out of which variety is to come forth that real *Individual*—the *Permanent Entity*, of which the American Water Lily is so instructively Representative.

"The Frontispiece (on the last page) shows a victor (such as the Eloiheemed Rabbi was becoming) when, not "dead on the field, but in transit to Valhalla" he was there being carried by the divinitized sister—the Virgin-Mother-like Ethel Eloiheem. For says that rightly read sentence, "In Wisdom the Eloiheem Created."

Up to this time I am content that all has occurred as "*Allah* wills." But now hope it is still to be the Will of Wisdom, that Hierosalem's teaching (as set forth in the Preface of that book) shall be exemplified. That teaching is, that what-of old-*was* to BE, should now be met by the knowledge that—what, at this stage *is*, must be accepted, *because what is*, is rooted in all that (in each individual life) had gone before! So that we can comfort ourselves in seeing, that, in every bud and blossom of this 20th century, there is safe treasured up, all that may have seemed lost:—and that in the potencies and possibilities of the buds and blossoms, there is nothing either present or lacking; which ought not so have been. For from within them, at last, the *Permanent Entity* will yet come forth: Glorifying that Order of Life which is to be "The New Order of the New Age."

Following up the same problem, fourteen years later, the next novel "Who Builds" set forth matters, practically connected with the ways of assisting brilliant (but self-misapprehending) Egos, into a free-unfoldment of their powers, by welcoming them so scientifically into their family (when they desire to re-descend into generation) as to secure them in a homing and embodiment fitted to evolve the sometimes divinitized faculties, which if misunderstood, misdirected and enslaved, may become—not divinitized but—diabolized.

Such problematic results awaited the powerful nature of the beings who, in each of these novels (descending from different realms and related to different Epochs of earth's history) took form.

But as should have been foreseen,—such researches as these lead to tremendous consequences, when a highly Vitalized and Life-loving Ego is called—amidst the mighty effort to regain the hold on Life's magnificent Battle,—to give up the desire that the mere Spirit of the Breath of Life shall so *separate* the most impalpable essence of three-fold being,—that, this essence, inbreathed by the devoted wife,—taking form, shall, by her be breathed out again, and the man's dominant Will, thus achieve an infant's bodily form. Amid the anguish of the astounding death of a counterpart-in-life,—a soul which follows a departing one far into the unseen realm, may (but need not) lose that mental balance which insures a self-protecting, *Self*-Wholeness. On the contrary, a Unitarian, Cosmographical Philosopher, by such an experience may be awakened to keenly *discover* THE CERTAINTY OF AN EVOLUTIONARILY-*Reincarnational* individuated existence!

So that, in the light of that discovery, the question is asked in that third novel as to which, if either, of two extremely diverse but equally energetic souls, was mad? and is told in a story which leads to a further and a climaxing Discovery; into which the successive previous discoveries of the historical characters of *this* book, have gone; and into which all, will continue to go, until an electrical-spiritualization of physical and mental-forces brings us nearer to the fulfilment of the demand, "Know Thyself!" Discover thine own Being.

Meanwhile, I surmised that, in sending the volume, "Mad? Which? Neither,"—I was precipitating on the trained minds of Unitearian Rabbis,—not only a spiritual analysis of myself and counterpart in life, but also was setting before you my incursions into solar-biological problems concerning what my beloved husband had done (and was yet necessitated to do) with his Scorpio-Karma and those Sagittarius futures, on which, during the last 20 years of his life, he had entered:—influenced as he may have been, by the qualifying enthusiasms which may have come to him, incident to his marital union with the Virgoite-Mercurialization of his Scorpio-tendencies.

After my companion had passed out of his mortal frame, I was incited to write that book; because I had to face the fact that—"What a man sows, that, he shall also reap: If

he sows to the Spirit, of the Spirit he shall reap Life Everlasting."

He had sowed to "the Spirit" which was regnant in him when he was last born: and that crop was the crop (with whatever mixed) which was now before him, for his next incarnation's reaping.

It was a portentous thought. And midst "confusion worse confounded" my soul broke forth in howls of anguish that he did not get well and live here and let me face the battle *with* him, instead of alone, *for* him!

And then I wondered (as I had wondered when I was a nine months' old bit of vivacious life) *why* I had ever left my own planet Mercury, and, had come down to this "little sorrowful star, called earth." But as before, I now again soon had hold on the *principle* and the *purpose* which, at stake in this crisis, is still popularly yet dealt with as "too far-reachingly related to mere visionary conditions to merit the attention of common-sense folks." A Principle and Purpose, which I had come into the world to emphasize and achieve: and my responsibility concerning which, seemed, in no wise lessened or lightened by the "taking away" of my less responsible counterpart in the transaction.

For the "casting of our horoscopes" (which was a paternal service early rendered to our family by our father,) brought me to face the fact that the semi-animal inclinations of the natives of the constellations of the Ram, the Bull, the Crab, the Lion and the Goat,—were inclinations at a different level-of-impulse, than are those inclinations which, impelling the aspirations and achievements of the natives of the constellations of the Heavenly-Twins, the Virgin and the Scales (balances)—really, often impel them to be disagree-*able*, when the moral and mental necessities of a conjugal partner so require.

A startling glimpse at the future possibilities then had come (as told in the story): when Hermann, in urging the marriage engagement, claimed that a *discriminating* mind was a requisite adjunct to his mind which was not keenly so:—persuading me that the epochical work which we had come into this world to achieve together, might be what he had on his nerves, as he so

insistently claimed that I could better help him to take that evolutionary upstep, than could a more *agree*-able and affectionately-affiliative, unphilosophical Wife.

With this discursive outlook at the Life Problem, before these contra-temperamented and adversely-educated two young pilgrims, *this* Book deals: stanchioned through as it is (and as all my thoughts, acts and purposes are) with a Religion, the soul of which is the Certainty that, in all the Universe, there is One Primordial Essential Life. And that is, "The *Spirit* of The Breath" in which all existences live, move and have an *individuated use* of that "Portion" of IT which (from the start to the never finishable-*finish*) *is* and ever remains the *Personal Property* of even the (originally) most atomic-form of life. So that, no matter how often that "Portion" is disembodied,—the "Possessor" of it (to whose care and use, Omni-*potence*, first assigned that specific *Portion*,)—keeps its Self-conscious, Self-accountable hold upon its own "Portion." With the result that each microscopic-atom, (as well as the most Recondite Arch Angel, or even The Lord-God's Almighty Omniscience,) has all the Life-to-manage, which each can containingly utilize.

Therefore the differentiation in static power is co-eval and co-ordinate with the individual's self-contained distributive facility in mentally and morally serving self and others. Therefore The One who is greatest, is The One whom we call God, and of whom we grow to know more and more eternally *just*-in proportion as we Self-containingly receive and utilize The *Spirit* of That Breath! But relative to this magnanimous self-creating Creator there have been extant pictures and mental impressions and furious sacerdotal statements, which would but have been obnoxious to the finer sense of innate *Intellectus Illustratus*, had not Creative Power left of Itself a more all-pervadingly-reliable "Witness," than is pictured by pen or uttered by word of Man.

That Witness is evidenced in the capacious ease of the munificent, *distributive*-economy of Nature; the Creator's Handmaid and all-pervasive Co-efficient!

An exact knowledge of Nature's way, enables us to see that the reason, humanity does not "stand," with that fearless

determination toward self-expression, seen in insect- bird- and flower-form of life, is,—that human beings have been deluged in falsifying teachings. Teachings largely directed against dependence on the innate *Wisdom* of the Mother-mind. While amid insect- flower- and bird-forms of life the inbreathing of the breath-of-the-Spirit of Omnipresent Creative-Power, *is* Religion: *is* a binding up-of-all-that-has-breath, with the Divine *Cause and Source* of that Spirit of Breath.

But this spontaneous, inspiritized "Good Order of Self-Government,"—might not have prevailed among insect, bird and flower-forms if the malific-element there, had thrust its *Will* and Way on the intuitive Feminine Sense as to *what* conditions must be preserved in order to the conservation of the Mother-Chosen Result.

Where this "good order of self-government" reigns, *preaching* about due ties, gives place to the doing of the Wisdom of The Creator: and prayers are turned to jubilant praises, with never a cry of pain, except when a Forgetter of the manners and morals which reign in that "Temple of the Spirit of Breath which stands opposite to the *Mount of Justice*," does, by momentary forgetful conduct, invoke an outcry!

I am impelled to this analysis,—because, after having put forth that (to some minds) reprehensible novel—"Mad? Which?" (with its emphatic, far-reaching negation of the idea that either was, "Mad,") it seems now my bounden duty to further assist in alignment with the new impetus, which came to me with "the advanced notes of the January Quarterly number of The Hibbert Journal"—the work of which seems identified with the *results* of the gathering here of October's Fourth International Council of Liberal Religions. A "Council" and a "Journal" which, to my mind, seems evidently to concern itself with the Ego's *natal* business of reverently utilizing the indwelling Power of *God:* which, awe-awakening-attempt to find, comprehend and utilize, has—in the English language, correctly gone by the good name,—"Liberal Religion."

It is said, that, in the January number of The Hibbert Journal, "Professor Schmidt of Cornell University, has a learned and instructive contribution under the title, 'The Jerahmeel theory' and the importance of Negeb,"—saying,

"Special attention has been directed, in recent years, to that part of Arabia Petræa, which the ancient Hebrews connected with the names Muzri and Jerahmeel." And "Professor Winckler of Berlin, one of the foremost Assyrians of our times, led by his investigations, is of the opinion that there once existed in Western Asia, a kingdom known by the same name as that used by the Samites to designate Egypt."

This seems reasonable, and *Hebraic-Historians* of Egypt's relations to the Mosaic-doings of him who was learned in all the Wisdom of Egypt, well know that the Samites gave names to lands not only in Arabia, but to many lands in which, during their "forty years of wandering in the Wilderness," they temporarily sojourned: and where, at every point, some of "the ten lost tribes," may have set up the sign and seal of their faith in "Abram's God," of whom no *image* made by hand of man, was tolerated. Relative to these "ten lost tribes,"—I perceive that the *tribe* of Judah (from whence was born the oft-reincarnated Jesus, of Judea)—did, with the Tribe of "Benjamin," constitute the two tribes, who never became "*Wandering Jews*"—and who never lost themselves, even apparently. And as this tribe of Judah, was marked as "The Tribe of independent action, which sought no affiliations and offered no rivalry," being of the root of that stem of that Jesse who was the prototype of that Nazarene, the Jesus of Judea, whom Evangelicals call "God,"—I ask, what further we ought to be able to certify concerning the National Achievements and the additional spiritual Entities, who have some-*where* had their rise and progress and forth-flowering of species, under the cherishing jurisprudence of the tribe of "Little Benjamin."

Great matters, identified with the Tribe of Judah and identified with Jesus and the Jesuites, are brought out in an article in the little booklet: which tells of the Hydraulic *Might* of the inhaling Power of the Coronal Regions of the Brain. Power, well known to those, "whose breath is in their nostrils." This is now probably an "open secret" as to the God-power-inhaling-ability of those "dwellers in tents who wandered from land to land, having no abiding *city*." *Heath* men (afterwards called Heathens)—over whose sufferings (?) Paul

groaned, much more than ever did (not Peter but) *the* PETRA on which Rock that church was built."

For to those old inhalers of the Spirit-of the-Breath-of-Life, as that inhalation was their "argonautæ," or air sailing-ship,—mentally wafting them into the secret realms and retreats of the Most-High:—it might have been their sure defence against the *need* of the use of the blinding symbolisms and ceremonials, in which to-day some American (?) Churches seem to confide, notwithstanding the expressed *injunctions* of the Jesus, whom they are calling "King." Excessive ceremonials,—cast off methods of formalism, against which the "Modernism" of the once excessively formal Church of Rome may now partially rebel: perhaps for the same inherent reason, which was back of the Jewish priesthood's stern and furious attempt to abolish all approach to an imaging of the Creative Power of *Jahveh!*

Which reason,—as there is much to show—was that the Mystery, Magnificence and unspeakable-might and magnitude of *Creative Action,* could but best be *conned* through that concentrated scientifically-analytical scrutiny of the limitless range of "God's handiworks": a method guessed at, by those (for instance) who *thus* "considered how the lily grows" from within-*itself:* and considered the portentous symbolism and forecasts of the movements of the Constellations of The Planetary systems in those Heavens which declare the glory of God, and the *firmaments* which show forth His handiwork. These, were the sort of scholasticisms, and the fields of research entered on by those truly grandiloquent *travellers,* "who had" (and wanted) "no abiding *city":*—but instead had the freedom of The Desert, with that *leisure* which comes with that wise limitation of the expenditure of *Time* over things which profit not,—and over the accumulation of possessions, which perish with the using!—conditions and burdens which housed-city, individually-associated-*Existence,—necessitate.*

So, perhaps it was thus, that those seekers for, finders of, and acquainters-of themselves *with* God,—achieved their attempt! Requiring no man-made Image of that Power of which everything that *exists* IS an image!

Of that forty-years of sojournings in the wilderness of self-

discovering search and research for the hidden source of the facts of Life's superabundant mysteries,—every mature person's experience is (each on his own plane) a counterpart.

So though, after our forty-years of marital sojourn and journeyings, mid such researches—my companion left his vital form,—the fact remains, that "there is no death, what seems so, is transition": and that as Free Masons say,—"What Virtue joins, death separates not." And the point is,—so energetically mentalized was my *House-band*, relative to all these cosmographical-interests, that,—twice (within six months after August 1903, when he had left his mortal form), his eagerness to carry out some unfinished purposes, so pressed on my attention, that sleeping or waking (as the story tells) I supposed I could (and therefore ought) inhale his "portion" of the spirit of Breath at my nostrils:—and that then I could (and therefore *ought*) to breathe it out, like a puff of frosted breath, fashioned into a baby-form, which, rehabilitating his transmigratory "portion" of Spirit-of-Breath, would secure that he thenceforth, might dispassionately dwell in that "Temple of the Spirit-of-Breath which stands opposite the Mount of Justice!"

I could not get over the shock of his having passed out of his body. Yet, instead of making me ill, or stultifying my intellectual facility, I wrote night and day, putting out four books in the three years after he passed:—actuated by my intellectual sense of the imperative need that, I should so explicitly unfold facts, relative to humanity's seven-fold-nature, as to give him an exhilarating contentment in my recognition that he had done, and was now doing right: as he best possibly *could* do.

I was not emotionally demented. I was rationally inspirited. I kept my business accounts "straight," and the Will-adjusting matters were intelligently superintended by me; and I was as just (if not generous) in my dealings with servants and friends as my mental forecasts of oncoming national conditions and my relation to all matters, permitted.

This explanation relates to the betterment of the personally-spiritual-discomforts, from the effects of which some earth-bound-souls could be lightened if the Liberal-Religionists

felt capacitated to take up the great facts,—which, of old, many soul-full men,—in all ages made it their business to "go into."

"Effects" (treated years ago, in a Hindoo Magazine "The Theosophist") "which were known to many Hindoos, as 'the effects of Karma in the next birth; and the enjoyment of the fruits of Karma in the subjective, spiritual state of existence prior to the incarnation of the monad on this earth: and the loitering of the unsatisfied soul in earth-regions. (Karma Loca.)'"

At *this* intelligent crisis, it is possible that the scientific hold which is kept on advanced thought will bring this matter to the attention of "The Hibbert Journal," as a subject of a thesis on "The Scientific *Certainty* of an evolutionarily re-incarnational, Individuated Existence?" For, as A. P. Sinnett said, long ago, "Spiritual Truths, if they are Truths,—may evidently be dealt with in a no less Scientific Spirit than chemical redactions. And the importation of a general stock of discoveries about the nature of them on the plane of higher activities, need disturb no religious feeling." "The mind assimilates fresh knowledge relative to soul and spirit, in the same way that it acquires (in a gradual way) an enlargement of Knowledge on the physical plane.

"And as geological science tended to disconcert Biblical-chronology, so as positive scientific knowledge continues to embrace a comprehension of laws relative to incarnational growths and benefits to the spiritual development of men, it may occur that, as the process continues, religious assumptions will be displaced by a comprehension of the *basic idea* on which religion will certainly be found to rest!"

"If medical science were to discover a new fact about man's body, (some concealed principle on which the growth of the skin bone and flesh were carried on,) that discovery would not be regarded as, 'intrenching on the domains of religion.' Then, if you should go a step further behind the action of the nerves and discover that the *quality within* the fluid which is *within* the nerves, impelled their activities; and that this *quality* manipulated these manipulators and infilled the nerves,—would *that* bring us to feel that the facts of nature were hostile

to the God of Nature? No: being a fact, it would fit in with all other facts, and with religious facts among the number:—introducing a series of natural facts, connected with the growth and the development of man's highest faculties.

"The effect of collateral belief may be to inspiritize the great Conception of the physical Anthropology which accounts for MAN'S body by successive and very gradual improvements in animal form, incarnation after incarnation. This theory paves the way for a comprehension of higher concurrent-processes which, while evolving in the being of man, higher spiritual realms of existence, reconciles the instinctive craving of every individual for the perpetuity of self-conscious, self-recognized Identity!"

Now, the book "Mad? Which? Neither," shows that Hermann Holstein had—after his disembodiment,—such a craving for the recognition of his self-identity, that "Mrs. Holstein" (that is, *I*) was filled with a desire that his craving for a perfected re-embodiment should be beneficially gratified by a prompt meeting of his demand, that I should inbreathe at my nostrils the personal "portion" of "the Spirit of Breath" which God had divided out to him. And this I was to do so vitalizingly, that *mentalized* Vigor,—should,—like an electric spark from Omni-potent Omni-Science be formulated into the calm majesty of such a morally-rectifying Wisdom, as would not only give Hermann a chance to *hu*manly meet the needs of this now-arrived epoch, but which also would evidence, what would then be promptly recognized by him and all concerned: —and *that* is thus stated by Sinnett; "... The generally prevailing conditions in which the disjointed series of improving bodily and mental forms arrive on earth, may, in evident cases prove to be a spiritually-continued transaction in which some ego might thus be shown to have a compensatory relation to the sufferings involved: and thus show to earthly eyes, the fruits of the efforts that had been made by the ego." But Sinnett says "It is possible to argue that every time a new form is produced by physiological growth, the spiritual *essence* of the ego gets some spiritual recognition and reward in the personnelle of some seemingly departed ego, who, on arrival, meets some intelligent recognition (by the spiritually minded) of

the upsteps which, in previous incarnations, were surmounted."

Such intelligent recognitions, through all history, have included refined mental incursions into purely inspiritized realms. Realms where past blunders and in-equalities are not forgotten in that *ungodly* "mash of concessions" which sets up hallelujahs of praise over the moral-confusion and degradation incident to *crucifying* a Man, who like Jesus of Judea, had done courageously and divinitizingly well!—as would more christianizingly be comprehended if the evolutionary facts of *most* men's histories, were judicially weighed in the balances, before being adjudged, "*Wanting*." Therefore in the virgulian dream (p. 460) "Dr. Holstein's glad outcry, "My God! Evie! Home again!"—was but the righteously intensified 'Hallelujah!' of a three months' paradisaically-rested man who after that three months in the upper realm believed himself to be mentally ready to retake, and push-forward (with all his old-fashioned energy,)—his interrupted plans,—disentangling all entanglements!

But, as the story shows, he then was not so well prepared to help forward such a race-divinitizing episode as he believed himself to be. So at that dream-crisis he but met a *halt*, in his transmigratory demand for a general welcome. Yet, there remained established, so much of a wireless-telepathy, that my thoughts and research may have been (and may continue to be) of value, as . . . selectively chosen they have been mentally wafted forth on the wings of the Winds of Heaven! While abandoning burdensome concern as to results, I but *live* comprehending that he *then*, was not spiritually-prepared for the carrying forward of *such* a reincarnational old-fashioned service as may have been that 'laughing Isaac,' a story of which was given relative to a crisis in Abraham's life.

A story which tells of an epoch when three angels appeared to him, and when a *Spirit* from Jehovah gave Sarah a message concerning the presumably unconceivable Isaac. Which circumstances and message have been less generally noised abroad, than have been the later facts, concerning the Angelic annunciation made to that Judean Mary, who is the Mother of Jesus of Bethlehem.

I have always realized (and I am undisguisedly using the personal-pronoun)—that peoples as well as the tribe of Judah, privately possess such 'oracles of God,' that—if they had had added to the Israelitish, fiercely stringent awe of Jahveh, —something of the melodious recognition of the bird-insect- and flower-way of life (so precious to the Eloihimistic tellers of the story of the Genesis of creation) there might now world-wide have become *homes* full of that chosen-Mother-"Way and Life"—for which every fighting, fuming kindred tribe and tongue on earth, all seem now an' hungered.

For, doubtless, the time has come, of which as "The Secret doctrine" says,—Mankind, having passed from the Ethereal to the solid, physical state—from spiritual to physiological procreation,—is now carried onward, on the opposite arc of the circle toward the second phase of its primitive state when woman knew no man and human progeny was (as the High Church says of Jesus) 'created, not begotten.'

And the time may be near, when (as it is said)—"There will be more and more ether in the air. When ether fills the air, then there will be born" (as it is roughly said) "children without fathers."

This is not given here as other than a semi-popular quotation from attempts to state in semi-scientific language, the natural facts of men's self-evolving Right use of that Most *Etherialized Ether*, known in ancient epochs, B.C. (so called).

The Ideal of which inscribed a memorializing building, in public-prominence as being,—

"The Temple of That Spirit of Breath
Which Temple stands opposite the Mount of Justice."

It was with such divine ideals in the Mind's-secret-councils, that we Ancient-Masons, dreamed-out the building of *such* a Nation with such an Etherializing-Constitution as is that, which was formulated on that Supreme sense of *justice*, which says "We hold it to be self evident, that men" (egos) "are born Free; and have a Right. to Life, Liberty and the pursuit of Happiness."

And it is *this* outlook which makes me ask, cannot the pith and power of the "modernized" speech and modernized

health-specific, fetch into the Liberated discussions of the "Atlantic Monthly" and the "Quarterly Journal," some enthusing *facts* concerning a vital-beautifying-and betterment of a point or two which would sanctifyingly appeal to Reason—as well as to a Scientific-Evolutionary Life Law. For myself, abandoning all concern, I but live, a Virgoite-bearer of the message of Ishtar:—knowing that for this cause (a mercurialized message-carrier) "came I into the world."

Relative to this three-fold, involutionarily-spiritualized crisis through which, today our men are passing, the last chapter of Hierosalem penetratingly records Robert Eloi's birth-pangs as, long tortured, he at last brings forth "A New Creature."

'A new creature,' of which as Rabbi Eloi, he had had some mental conception, (as told here, earlier) in this my book of the Discovery and *Rescue* of the discoveries which by me and others have been made in the weird-realm of Spiritual Facts.

'*A New creature*,' Rabbi Eloi's slight mental conception of the characteristics of which, had caused him to attempt driving Daniel Heem out of his body, so that, like a soft-shelled-crab, this rapacious soul might cuddled into and take possession of Daniel's vacated tenement.

'A new creature,' concerning which, at times in his spiritual conflict with Daniel, the Rabbi had a furiously covetous conception; but which, by nature, he so discredited and antagonized, that, Robert superciliously, had almost slain it in himself, before, at his 49th year, it could be born.

But not thus had Daniel done at his 49 year. Therefore as he had neared his marriage day he fought off the unmoralized ego's intrusive determination to home himself with Althea as her son and the son of Daniel.

Althea's love for her portentous father, welcomed his spirit: and mentally received the influence which, at her bridal, filled with honorable memories her proud and aloof Nature; and thus unwittingly prepared the way for his mental and egoistic embodiment in the son whose name is Robert Eloiheem.

Therefore, as this is my Book of the Discovery and *Rescue* of the *discoveries* which have been made by me and others in the weird Realm of Spiritual Facts,—I will climax with the

insertion of the last chapter of Hierosalem; which deals with the Natures of men who are "Ready to live up to the level of Liberty's law."

"Meanwhile Robert was far out on the lake in his boat.

A madness at "the greatness of his way" had overpowered him. And, fiercely rowing on and on, he had looked about to see that he was far from sight of land, determined to cool his fever in the water's depth. Not because life was so flat, stale, dull, and unprofitable, but because Ethel's sight of it was at once so alluring and so maddening to his age-long hatred of the thought of Woman's supremacy. Woman's Supremacy! What the words meant, what would accrue to the world if the poetical ideal was practicalized and legalized to the extent of making every woman as free in the World as Ethel was, in her world, Robert had not wanted to ask. Furious he felt, and had felt for weeks, months, and years, at every and any suggestion of it. Antagonisms against, suspicions of, and dread fascinations for the thing called 'Woman' had been his torment. And now it was as if Ethel had stood at the pass and had gathered into her bosom the spears of the hosts which fought with him against her. And at every upgathering into her heart of his weapons used against woman, Ethel, to him, had seemed to be but the more incomprehensible, alluring, and diabolical. Till, rather than have taken from her any explanation of her relation to the electrical commotion that increasingly pressed on his furiously driven being, Robert had told himself he would take Hell. And out he had come to take it by the way of death in the lake.

A hatred of women mastered him. Chains, assaults, treachery of any kind that would have trammelled or destroyed this wonder-working power which seemed insulting over him, these Robert would have welcomed and used for that purpose. But—and here was the point—he knew chains could not bind it, neither could death slay it.

Shipping his oars he threw himself down into the bottom of his boat to rest (curiously) before drowning himself; yes,

to rest, and to once more try to understand how and why this Ethel, Siren-like, could wish to lure him to so utter a destruction. For, as he had stood by her the night when Reginald had called out, "Alpine Heights! Woman there!" there had occurred what Robert now determined for the last time to review, then die. For as he, with Ethel, had looked into the lunatic's eyes, *as lifts the mist from before the Jungfrau of the Swiss Alps, so a mist had seemed to lift from before Robert's eyes, showing him that on which Reginald was looking;* that of which the Jungfrau of the Alps in symbol half conceals and half reveals the mystic beauty. At first he was blinded by the icy splendor; then the vibrant beauty grew more lambent, and he saw within the fire, pink-flushed with warm effulgence, the pearl-pure breast of the Maid of the Mountain of Jehovah's House.

So, for one entranced moment it had seemed to him; then he was overwhelmed with fury against Ethel, who seemed to him a fiend bewitched to lure him to the very evils against which he had made so valiant a fight, appearances to the contrary notwithstanding. And with a horrible cry he had fled away from her and this wonderful vision.

Then afterwards, once and again, there had come to him the question whether possibly the *man*-given testimony which has reported woman as the closer of the gates of paradise against him, and as the being who had dragged man down into the sensuality where he now tramples her under his feet, might be false. The question had come to him whether, possibly, truer information on the subject of the unsolved mystery of Woman-nature might be gained from Woman herself. He knew Daniel believed woman was her own interpreter, and that *she* could make sufficiently plain the mystery of life if she were "suffered to speak," to do and to be what her knowledge of the whole round case inspires her to do and be and say.

And so, mid the lightning flashes which rended for a moment the blackness of his soul's tumultuous storms, Robert had battled on, ever pressing back the Vision which he had seen on the Mount of God, and which he feared to believe in as divine.

And in a state bordering on climaxed madness he had been when, hasting home from Chicago, he had one day come upon Aneuland and Ethel as, in the innocence of all nature, they had conspired together with all Life, purposing peace and prosperity to the dear world. And, with a deadly weariness of his old strife, he had cried out like a sick babe for a rest on The Mother breast. And at the cry the veil had again lifted, revealing the Vision of the Jungfrau of the real Alps in all its lambent and alluring grace of Glory. And with a curse against it, and a cry for it, starving and moaning as he ran, he had hastened to Daniel's Chamber of Peace, throwing himself headlong at Daniel's feet.

Reviewing all this swiftly, he had begun to question, "Is it that in my soul there have met for a final conflict the *crudities* of the Eloi-religion with its secrecy as to the supremacy of the Woman-element of Deity, and the remains of the Heem religion with *its* faith in the divinity and inherent goodness of Woman-power? Have contending hierarchies made my soul the arena for a final conflict?" And torn to torture he had been, so that his cries had met Althea's ears as her words had met his. Words which had told him his voice to her was as the voice of the long silent Malchi Eloi.

Then the death-grapple had come. And, plunging down a side stairway, he had gotten out to do what he had not yet done, for he lay now in the boat too weak to get up. The little boat was drifting out with the tide. Any moment it might be run down by some vessel. And he knew it. He wished it might. And so he floated on, not caring what happened, ready, glad to die and take what Daniel's deity saw fit to give him.

In the dulness of what might be sheer mental and physical exhaustion he lay for hours, floating on with closed eyes. All attachment to life, all self-assertion, all regard for any form of success or fear of any failure seemed blotted out. He who had struggled so fearingly against fear, and who had so furiously desired not to desire, now lay as one to whom all things are equal.

In the midst of this prostration within and without, there came to him a faint recognition that something was stealing

on and on. Ever nearer to his chilled senses it came, *that* the watching Sentinel of this carefully garrisoned soul now perceived.

"Is it the Phantasma? Then God's will be done. I can no more. I am dying," breathed he. Then, turning, as thousands before him have done, to the use of words heard in the home, he murmured, "O Lady of Life! Help! I, a Heem, come to thee! The Heems have always stood for the honor of thy sweet grace. I, Eloi-*Heem*, come to thee!"

Some faint memory of words of Thomas Aquinas reminded him, "Without phantasma there is no knowledge." And, at the moment, Love full of Wisdom baptized him as with Supreme Unction.

Yet, motionless he lay, desiring nothing, fearing nothing, caring not whether death or life were to follow. He but waited reverently, observantly, impersonally, expecting nothing. For to him all things had become equal.

Hours passed. Then, had eyes pierced him with Pythian darts, such as Saints in ecstasy have sung? Had Majestic Sweetness unveiled again to his now Mother-seeing soul, glories sacred to "the little child" for whom those glories are?

"My soul! O Adorable!" he whispered. "It is—it is the Eternal Maidenly which is ever encastled in the solitudes of the Eternal Womanly! It is the Mountain of the House of יהוה. IT is exalted at last, and my eyes see IT as IT is!

"O Wonder of Wonders! O Woman of Heaven! O Spirit of Wholeness! Oh, My Own, come to me at last."

In the stillness of awe he waited, asking nothing, fearing nothing, observing everything. Then,—

"Is it"—he asked, "is it that some receptacle of my being, hitherto closed by paralyzing fear, has opened to receive a visitation from some order of life, hitherto unknown? Has a dual capacity, hitherto asleep within my soul's palaces,—like the sleeping beauty of fabled story,—aroused from slumber, and, exquisitely vital, lifted up to meet incoming life? As Beatrice, descending from Paradise, met Dante, and led him up from purgatory, enlightening his poor soul with enrapturing intercourse, has, at last, My Own come to me? Come to carry me through realms unknown to and unscala-

ble by man alone? O Sweet Lady of Life! And is it the light of this dual glory which I have seen on the face of beatified woman, and which I have sought to snatch from her? Is it this?"

Still as death he lay, waiting for death. For he believed he was dying or had died; and was, who knows?—perhaps beginning to live in a world above, where was, as Clement of Alexandria has said, "neither male nor female, but both male and female, the male with the female," woman and man at one in the highest sense.

"How sweet to die! How beatific this resurrection to Life!" he whispered. "Yes, it is the light of this which falls on a woman's upturned face as she even on Earth looks through the rustling leaves of the Tree of Life, in the midst of the Paradise of He-vaw-he-yod;—the garden of the Mother-life. The Tree whence issues Wisdom's voice winning Woman even on earth to eat of the topmost boughs, 'food convenient for' her but not for the man-alone creature."

Suddenly, as if in response to a call, Robert was rowing homeward, with the strength of the giants of old; looking backward again and again, as he rowed, to where, at last, he saw on the bluffs a figure silhouetted against the background. Was it a priestess at sacrifice?

"I come! I come!" he cried, rowing with gladness of heart as he shouted as gladly, whispering then to himself, "Oh, Ethel, sister; so long time with you; and now at last, Spirit of Purity, I know your power and sweet purposes of life.

"So long time with you, and yet I had hated, fought, and feared you; or, worst of all, I was ready to consume you in my fury to possess 'food convenient for' you, but not for man; food on which you live as the magnolia lives on the fires of the southern Sun. Oh, Ethel, forgive!" he cried, rowing with the magnificent power with which reservoirs within had enfibred muscle and Spirit. Yet, because of his love to his now *apprehended* sister, his heart but mocked the swift pace which shortened all too slowly the distance between him and her who, for hours, had watched the little bark wherein he had lain like one dying, then dead, and at last resurrected to new life.

"It was she who called me," he said, laughing with the joy of the upper world from which he seemed to himself to have just returned. For his soul was now flooded with a participation in the womanly self-possession that enriches the perfecting beings who have attained to that Elder beatification. A beatification of an individuality beyond individualism, in that it has in itself a oneness with the Unity of the Whole family in Heaven and Earth.

. . . .

She was looking into his eyes, with her hand on his brow, as, fallen on his knees before her, he looked up into the face which she bent over him, as if it were the face of the mother of his soul.

In her eyes there was now complaisance, self-abnegating love and reverence; and on his face was the radiance of a self-forgetful being, who, having ceased to fight and fear for his life, had found it. And then rapidly with the joy of a child he talked on, asking questions, and himself answering them, at home in Ethel's silence, as her perfect peace, passing understanding, bathed his glad spirit.

"Yes! My own came to me and I received with gladness and joy," he said.

"But why *did* you not tell me before? How could you let me grope and suffer as I have suffered for more than thirty years? Was it—was it that all those things need must be in the unfolding of the Way? Was it that you had suffered in your earlier incarnation this journey through the valley and shadow of the death of old forms of life before, resurrected, *you* were able to reach the delectable mount and endure the barphometic baptism in Womanhood? Was it that even you could not help me while my fightings, fears, and desires so perturbed my being that there was no still receptive plane on which Yod-he-vaw could rest the forth-flowings of Life? Oh, tell me, Sister!

"Think of it all as best I can? Consider the lily how *it* grows, white and silent, do you say, Ethel?

"Yes, yes. I saw the lily grow when I was a child. And some thrilling recognition of a personal message which it held for me haunted me whenever I met lily-like Womanhood.

And now tell me,—listen carefully, Ethel,—do I know to-day something of the lily-worship? O Ethel, I see your answer. Yes, discrimination between the use and abuse of all things in Heaven and Earth is fundamental to a life of Liberty. And wisdom's winnings from the Tree of Life is food convenient to Woman souls, and food which it becomes possible for such womanhood to pass on to such men only as have learned the mystery of sex which is at the basis of All Life. Am I right? Tell me, oh, tell me, Ethel!"

"Silence is the great law of lily-worship. Let us look and live. Words are so unmanageable, crude, my brother," then said Ethel. They were in the arbor now, and he knelt looking into her eyes as if he could never hear enough of this story of how orderly Life is transferred from The Highest down along each plane from one to the other. Then,—

"But *what* is it that has really happened? Tell me, has some new faculty suddenly developed within me? Did I inherit the capacity from Daniel and the Elois? Or did my old Karma accumulate large developments of spirit-power increased by the trend of even my last existence? Or have my battles, so fiercely fought in the search of true self-use, and in defiance of all false letters, have these battles fought in such sore isolation, climaxed in Victory at last?

"Yes, I know that. I know Daniel from the first showed me that my great business was to cultivate additional brain-cells as receptacles of an oncoming order of life. I know that, with priest-like assiduity, I have striven after a self-continent englobement and development of forces which at times—oh, yes, you can remember the terror of his wildly growing powers which betides an Ego at this most critical and portentous Era? But I endured all, telling myself that in any case such powers as I had cultivated would be an inheritance transmittable to my children even though I myself became a castaway—even though I myself failed of achieveing the stupendous task which Daniel said I must achieve or be blotted out from the generations of men.

"So you see, Ethel, not suddenly has this strange and real new birth come to me; but is my way now to be really at last full of peace like yours? O Ethel, you appall me! Just

begun? Greater difficulties than ever? The responsibilities of Woman-power commensurate with its strange abilities?

"Oh, I had not thought of that. You remind me that I, like thousands and thousands of real *gentle*-men, have had from birth a most majestic womanliness of being within, but that this womanliness is popularly covered over and trodden under foot by the Evil of all the old evils of other incarnations by the *madman* in us which ravages and rends the Ego from its own interior comrade and compeer. Yes, I see. I was insane when I fought, feared, and yet desired to have, own, and dominate all womanhood, while yet among them all I found nowhere my real other self. I found no one to whom I honestly wished to be tied for this life, let alone Eternity. No, no more than either you, Alice, Daniel, or Althea sees in any man or woman the *real* other self!

"Oh, Ethel, it is like a new sight of things. For I have seen, I have re-cognized that other half of me, which makes of my divorced, fragmentary self a better being, a full-orbed duality, with *just such a work before its two halves* as was before Miss Eloi and Daniel Heem, when they (two entities) set about demonstrating the nuptial diagram of the Eloiheems. See? Mine is the business to, in a like way, work out the full development and the final Self-unification of *my* OWN *duality!*

"Oh, Ethel, I see now. This glorious work is so nearly done in your soul's palace, that, self-poised, self-continent, the dual power of the opposite currents within you generates a resistless force like that of the electric dynamo, and which, like that, is competent to utter itself in deeds of dire or of divine significance.

"And as for future marriages of the coming race, I see well that in the future it will not be an attempt to make of 'two halves a whole one,' with a result that that 'one' shall be a miserably shackled and dominated man or woman. It will be rather that two times One Whole One is forever two Whole Ones, each of whom is a self-poised Continent of purpose, powers, and achievements. Oh, my sister, I am ready to become an Eloiheem."

. . . .

Reginald, the now recovered insane (?) man, was not more amazed at this world's conditions as he was enabled to now look at them in the light of the Knowledge gained in his life of other consciousness than was Robert, as he began to take up life from his new point of view. For Robert's new knowledge of the value (to this age) of womanly self-possession was but equalled by Reginald's surprise that people on this side knew so little of the friendly nearness of the people on the other side of the veil-like portiere which separates the seen from the unseen.

And as Robert thought of Reginald's years of seeming insanity and of his own years of fightings and fears, he said,—

"Daniel, who is maddest, the man who chooses to remain the life-long sport of fightings, fears, and desires, or the man who 'unattached' lives in the Supreme? Was Reginald out of his mind while he lived serenely with his unseen friends in that mystical stillness? Or was *I* out of my mind while I desired (yet fought and feared) all things above and below?"

"Robert," said the man of the century, "it would be difficult to prove by me that either you, Reginald, or any other man or woman, is out of his or her mind, whatever they may do, say, or leave undone, or unsaid. For we all live mid a *universe* of mind—i.e., a forth-turning-into-a-combined-whole-of mind. And the systasis of laws and influences which govern this forth-turning of *Mind* into a combined Whole-Mind is the arcana which we have now leave to study?"

"Bless Heaven!" said Robert. "For certainly no beauty comes of fears and fightings. Let them end. But may the 'Wonder of Wonders, woman in Heaven,' and on Earth, give man *The* Beauty which *stands in rectitude to the law of its own being!* Ethel, noble Ethel, has shown me the Moral Power of that Beauty which, living in rectitude to the law of its own being, neither fears, fights, nor *desires*. For she neither fearing me nor fighting me, has aroused within even me the Beauty . . . ."

. . . . . . "whose Self-renewing delight is in the law of the liberty of the children of יהוה," interpolated Daniel. "So far be it from the possessors of *this* self-possession, to antagonize anything or anybody. For no pretence avails.

Priests and priestesses of Power are self-unioned individuals, whose mere existence assists at the evolution of individuaility in others. For they are unconscious generators of a force which, creating a new centre of gravity on Alpine Heights will draw all men to upflow those heights for love of the Ewig Weibliche there.

"The epochical man's being is vibrant with the Spirit-Power of this upward gravitation. The male-factor is not good, till the bene-factor within is crowned Sovereign of that higher realm. But, as Plautinus says, 'It is better to let a malefactor go unpunished than to be ungrateful to a benefactor.'"

"My ingratitude is ended!" said Robert. "Hosannahs to Ewig Weibiche—The Eternal Feminine; who leaves The Warrior—not dead on the field but—in Transit to Valhallah!"



* * * * * * * * * * * *

But—meanwhile Souls who are still on the field of battle, in the thick of the fight, and who know not *how* to pick up the Warrior—(the so nearly-vanquished Rider-of 'the White Horse'—carrying him up to the Gate of Valhallah; challenging it to "Open and let that Victor in")—such souls, I say, *ask* (as did the nearly diabolized "Robert")—for an *explanation* of the *experiences* which must have been sustained by "Athene," Queen of the Air, and by every other Mary-Minerva-like Magnate of all times and climes.

Responsive to that requirement, there may serviceably be inserted here, the substance of a letter, sent to a student of my books and a teacher of the philosophy who had written me,—asking whether I really did comprehend the law of Spirit-potency: referring to what I considered was the physiological as well as the psychological and pneumatological Result of a conscious, life-long-selective-inbreathing of the *Spirit* of the Breath of Life. By the question, my attention was directed toward the prevailing suffering and decadence which (apparently) befalls some constitutions, when psychic and spiritual forces, press forward, demanding free-play and full growth. A crisis at which it seems "*wrong*" (as one might say) 'and out of Reason'—for the physical machinery, not to keep up with the most exuberant demands which mental and spiritual vigor can make on that mechanism.

On reflection, therefore, it seems well that the problems which were awakened in the mind of that student and her pupils or co-workers,—should be here answered, by inserting here, the analysis of Ethel-Eloiheem's Self-Discoveries. When that goddess-like maiden had been perplexed—not at the insufficiency of Her Spirit's-power-to meet the demands of each crisis in her weirdly-wonderful-life;—but she had been perplexed, and *nearly vindictive*, at Robert's infernalized-Hellishness,—as,—year after year, he had *manœuvred*, psychologizingly, for her utter wreckage:—electric-light for his storm-tossed life-craft, though, from her birth, he had known her to be! He felt toward her, as perplexed as (already told) men had felt toward Jesus of Nazareth: Of whom, however, it was said "He had no form or comeliness that man should desire Him"—(whatever might be meant by that). Yet, in His case (if in

any man's) we might expect that the Law of Spirit Potency would have preserved, unmarred, the Tenement in which worked the forces of '*three-fold' nature:* if—IF at that crisis He possessed a three-fold Nature. For, of course, one can preserve only that, of which one has become possessed. And we know Jesus is scripturally said to have been tempted in all points like as are other men; and in early life,—it was not always evident that it came natural to Him to keep His balance, *Spirit*-side-foremost, as He ate and drank with unintelligent publicans and sinners, who, at even a comparatively slight output of Growth, Harmony and Change, cried out that he had a devil and did these things by the power of Beelzebub, the prince of devils.

The old saying, 'the more the statue grows, the more the marble wastes,' seems to include the inference that a sculptor's external hand is chiseling the statue out of the block of marble. With my view of the workings of LIFE I do not accept this as a fair illustration. For to me Life is less conditioned by outside-influences than it is by that Indwelling Power whose impulsion (whether low-rated, medium or exalted) leave it optional with the individual (according to qualitative-selection) to act or to refuse to act on these impulsions.

Therefore, though we feminine creatures often appear to act like helpless woe-men, I know by experience, that this is because we choose (all things hastily considered) to make that choice of action. It is this which makes me so vitally admire Mary, the Mother of Jesus, and the Receiver of the Spirit-potency of Jehovah, God. For I realize that Mary voluntarily chose so to do, expressly for the advantage of the oncoming, divinitizing-Human. And that it was for His sake that she voluntarily inbreathed *that* which made it possible for Him-who-should-come, to eventually establish His three-fold-Equilibrium! But Mary could not have so done, had she not herself previously attained and preserved the Equilibrist's Spirit-Potency. For she could not pass on to her son, *possibilities* of which she had not first become the possessor and the preserver.

In 'Hierosalem,' at the beginning of the book, I picture fervidly, that such possibilities were latent in both the Jewish-

Althea—and in the *world-wide-conglomerated Catholicism* of that Daniel Heem who was a protestant-descendant of that Daniel O'Connel, who with 'faith in all things high, knew no law stronger than that which was laid on him as liberator' of Flesh-bound-Humanity. And I show that if Althea and Daniel had not each received a heritage similar to that of Anna and Joachim (Mary's Parents) Ethel (when she was seeking incarnational-shelter and care) would not have gravitated toward their Home. But she *did* so gravitate and therefore *naturally* was born under (and native-to) the Law of Spirit-Potency. So that this *seven-fold-stream of seven-fold* Life, (unfeared and unbiassed, neither dreaded nor craved) flowed through the Enspiritized Tabernacle of *her Being*, as flowed 'The River-of-Life through The City of God':—the doings of which 'River' were spoken of by St. John, as, in vision, he looked out on these doings from the Isle of Patmos.

Therefore, because of these grand old truths, I attempt to show that this reincarnationally-*old* Ethel, under these auspicious-circumstances was so intelligently received by her parents, that she was naturally *so* Eve-angel-ized as to have interest, only in so 'dwelling in the present-moment,' as to *perfect* it. And her 'quietness and peace' was usually so full of Strength, that she tended to keep as Eternally-young as prenatally she had been, OLD. Yet I show that there is a special-hindrance in the path of Virgoite personalities. For persons of a very different 'kind' often mistake these mercurialized-Virgoites as being ardent lovers of love: instead of being (as they are) cool reservoirs of the Radiations of Spiritual-Wisdom! Ethel therefore often rather repellently met the intrusions of complex, wanton-wills! Though her mildly-recipient, mental-attitude, at times made her seem (as did Daniel) to be something of a nonentity. But on the reverse she was an Entity of so simplex-electric a power that, Mary-like, she was a more misapprehended 'creature of God' than was He, who 'was a man of sorrows and acquainted with Grief.' For fellowship with sorrow is a bond of sympathy: while Ethel's 'stand-off' way of inspecting sorrow, so as to remove the *Cause* (instead of broadly-condoning the *Cause*, as merely 'incident to poor *fallen* Humanity')—made her presence too

electrifyingly-arousing, to be acceptable to ordinary personal-inertia. Therefore, descended as she was from the constellation of the invigorating-Virgo, her presence had imparted to the sensitive (but not sensualized) Reginald a quality of Spiritual uplift, which practically gave his nerve-drained body a rest: while his spirit (partially released), mentally-ascended to a union-with-sights and insights which tended to educe (or educate) powers, which, in childhood had been aroused, but not fed. But this same 'uplift'—on the reverse, nearly infuriated Robert. For though he was by no means a sensualized man; yet, Ethel's presence, often enspiritized him with fires, such as dominated '*Lucifer, the Bright Star of the Morning*,'—who desired to possess ALL, but for the purpose of consumingly aggrandizing SELF, as the dominator of everything in Hell, Earth and Heaven. But Reginald—from the first,—like a chivalrous, devoted son, received with a sense of blessed contentment, the Influence which came to him from Ethel's Mother-like-mentality; and under that Influence, became Spiritually reposed and repostulated! But Robert even in his boyhood — when at twelve years of age, his sister Ethel came,—inspected her nature with an old, shrewd, inquisitively-jealous-encouragement of its extreme outputs;—full of a gentlemanly but fierce curiosity of which Ethel early began to become critically-apprehensive: as increasingly, she afterward, tended to intuitively inspect Judge Elkhorn's psychologizing attempts at dominance: with the result that consciously or unconsciously — on occasion, she so infilled space, with her soul's mere quiet and self-composure, that, for an instant, she gorgonized him from head to foot, with the frost of her Mind's Alpine Splendors.

Thus equipped and Helmetted—you will see, the mistake of supposing that 'she sapped her vital-forces, in her care of Reginald: and *that*, without curing him.' But for your mention of that supposition, I am grateful. For it disclosed the possibility that other readers of 'Hierosalem,' 'Who Builds?', and 'Mad? Which? Neither?' may not have known that the electrifying-power of the Pneuma of Spirit-Potency is more than two 'discreet-degrees' of evolution above the plane of that ordinary physical-force which

enables a muscular man to knock another down: and is more than one 'discreet-degree' above that psychologizing-plane of animal-magnetism which enables a more dangerous, *Invisible*-intruder to 'Control' an unprepared (or an imperfectly-developed) wisdom-power: as Elkhorn, or the half-diabolized Robert and other underbred personalities, consciously or unconsciously desired to control Ethel. But all this was largely '*invincible-ignorance*' of their part. For such minds cannot or will not believe that spirit-potency exists, not desiring to control anyone. Because the possessors of *that* Power, have come-into-that-possession, simply as the Result of nothing more or less than an old-fashioned way of 'Patient continuance in well-doing, which lays up a Crown,' (not specifically in another world) but '*in the Coronal-Regions-of-the-Brain*': wherefrom, there is inhaled and exhaled a Spirit-potency, which gives, asking (and generally getting) nothing in return:—except the occasional consciousness of the transfer of aeriated-messages, which come like an electric-touch of Spirit on Spirit.

If you ask whence came to Geraldine, Ishtar, Ethel and Frantz, this differentiation from the ordinary, I can only answer I had hoped my romances had shown that the world had always been replete with choice-souls, who, age on age, have taught (those who have an ear to hear) the simple, scientific facts concerning the universal latency of God-like-powers—which latent powers, are ready to become Potent when an upclimber really Loves Wisdom enough to *Dutifully do Duty on the spot he or she stands on*. If there is any peculiarity in my writings it is only that I have better liked to write about the kind of men and women (Mothers and Fathers) whom I have cared to know! (And they have been many)—who have taught their children to scientifically-regard the mandate, 'Know thyself: and with all thy gettings and be-gettings, get knowledge of your own responseability (or ability to respond) to the self-demand 'what my spirit must, my body shall.' True, this ability can only grow up as a result of keeping a steady hold on the recognition that the 'Mind does the body make *when* the Mind does of inbreathed-Spirit-power, ITS substance take.'

Then if the nerve-vehicles are thus etherized, they will energize the whole physical-frame.

In my stories I have loved to write of parents, who, in educating their children, scientifically take up the matter, Spirit-side-foremost: as they thus teach them to 'remember' (or put together the members of) their Creative-power in the days of their youth, before the evil days (of physical frenzies) 'draw nigh' and so stultify the mental-flights of childhood that they then "have no pleasure in them." Under this method, there comes no lapse or lassitude of mind-power! For such education gives the Spiritual tenant of the bodily Temple a fine sense of orderly self-possession which in some cases had prenatally accustomed the children, to 'Let' (just 'Let') the same mind be in them as is in the Creative-power of the universe.

I was glad you expressed your thought that Ethel had sapped her vital-force in her care of Reginald. But if you will turn to page 118, where allusion is made to the little maid's scrutiny of 'John's violent conditions' when he (commenting on the Eloiheen-marital-diagram) declares 'It can never be wrought out'—and where Althea (to spur up his certainty that Ethel had a yet bigger task before her) asks—'What would be a suitable diagram for the little Eloiheem who is an individual and who does not fear,'—and where Robert, answering his mother's question, remarks, "'I am sure Ethel should choose the most beautiful of the Infinities,' as Plato says,"—I say, Dear Madame, if you will review these points on p. 118, you will see that Daniel's way of protectingly climaxing this crisis by (next) mentally-lifting Ethel out of John's fiery-atmosphere, as he directed her attention to the parabolic-philosophies that were picturesquely carved on the back of the cedar-tree-dresser,—you will see that it *all* included an exhibition of the way the little *old Ethel's* powers were by that Home preserved! As was evinced when *au naturel*, she said with quiet decision, 'I will choose the Infinities.' For to her it was an old matter (taught to Robert and to her in their successive childhoods)—that like the diamond in the dark recess of that carved piece of household-furniture,—the children there, were like the residuum of those more crude forms, which in the old

forests, had roared and whispered in storm and sunshine, 'we must unite! We must create new forms of life: as ages hence our buried-carbonized-coals will crystalize into diamonds.'

For then she had gathered into her mind John's fervid (but not by her comprehended) Pain. For that *pain* had pandemon-iacally sent along the ethnic chord of her being that resonant moan which so insistently breaks silence in those virgoite-souls whose ear seems ever laid to Earth to catch that *key-note*, with which True-Spirit-potency, *does* keep LIFE in accord. For even at that early date Ethel had constitutionally become a crucified spiritual-plexus of excruciated nerves!

But this baptism in the sight of that rough-man's self-contained frenzies, but prepared her for those *further* self-discoveries which she self-educatingly made as she accepted that scrutiny of her nature with which Robert *tested her quality*. As test it he did, when he *intentionally* fetched on her that deluge in the soul-intoxicating-charm of the enmirroring-phantasies which filled the Room-Beautiful. For her natural ascetic-repellence of artificial-ornamentation, and of useless expenditures, gave his wizard-like nature to believe that 'she feared beauty;' notwithstanding her brave affirmation that 'Fear she must not: because Fear enslaves both self and those whom one makes fear.' Therefore she, sensitive to *this* (his thought concerning her,) entered the Room Beautiful, determined to there find a cure-ative, which thenceforth should forever helmet her against (and help her to helmet men against) every weakening-apprehension of that which they feared and, age-long, fought against, when they met it in the Might of a Mary-Minerva-Magnate!

She determined she would cease either to 'fear or to shun' the problem: but instead, would attain a divine comprehension of the sublime value and the sublime USE, a *knowledge* of which, 'before the evil days draw nigh,' she must fully have re-collected from out of the *Sept-embers* of her seven-times-seven incarnations. For if she thus could solve to her *own* comprehension the problem, concerning her *own* nature, which so crucially-fascinated her brother's Hebraically embittered, restless Mind,—she thus would secure to *herself* (and then could give to him) the peace-filled-joy of a bliss-filled-con-

fidence in the unpretentious, natural-goodness of the Mary-Minerva-like possibilities of an oncoming Twentieth Century Womanhood!

But, at the crisis of the attainment of such knowledge—even while the vibrations of the buzzing-telephonic-wires were newly ringing in the ear, the song of the electrified new-age, —Althea, her Mother, to shake her out of her ungrounded confidence in Brother-man's supposed chivalrous faith in woman's possibilities,—her mother in no veiled terms, announced to her the *real* estimate which her adored-Nation-full of masculine-manipulator-of Governmental-matters, places upon Womanhood: as this Masculinity relegates womanhood to a Governmental-nonentity along with 'idiots, criminals and lunatics!'

Yet while her soul was deafened with the clanging-story of those unbelievable-horrors, she but clutched after a more Herculean-grip on her highest faith in the proverbial-goodness of God and man! And idealistically fought back the FEAR that her Mother *knew* of what she was speaking. Till, while deluged in this maddening plunge from the heights of Heavenly-faith to the depths of Hellish doubt, she blindly groped her way to her room: where within its locked doors, she (p. 224) floated out into a spiritual-reviewal of the age-long rapine, ravage and mutilating slaughter with which the average-quality of the old jealous frenzy called '*love*,' has made Hell of an otherwise beautiful world.

Then followed a visioned-experience which, translating her from the sight of the injurious-results of the *love-of-love*, carried her, as on Eagle's wings, to that seventh-sphere, at whose altitudes there beams the Radiance of *The Love-of-Wisdom*. In the soul of that Radiance she discovered her Inmost-nature, Reposited! A *discovery* which thenceforth and forever stanchioned her being through with a *religion* (a 'binding back' to its primeval-Source) *the Spirit-potency of which* brought to her an infallible assurance as to 'For What Cause *She* (at least) came into this World.'

The pages in which she tells Daniel of the inquisitorial-tortures through which she had mentally-lived, gives one a glimpse at the experiences through which Daniel also must

have passed when he (before Robert's birth), had leaped the gap which theretofore had separated him from a grip on the sum-total of his previous incarnations. And in receiving Ethel's story he more clearly comprehended the barphometic baptism which (pp. 44 to 58) had earlier enabled him to automatically do what in the outer-world had to *be* done even while he was in that semi-unconscious state into which more than twenty years earlier he entered and lived; during all those months! Months when—(as to the supernal-realms of his mental-action) like Dante, he was in an Inferno where raged and burned The Splendors which were there blinding that desire-tortured-Rabbi, whom Althea soon afterwards, re-birthed, (conscious of the full facts of the case,) naming this Rabbinical Son of Daniel, '*Robert le Diable!*' Courageously determined to thus strengthen *his* and her hold on the fact, that he would eventually 'come out-all-right!'—because *Daemon est Deus inversus, sicut Deus est Daemon inversus.*

But this through which Daniel had passed, though a Barphometic-baptism, was a baptism less etherised than was that which—when the seventh Heaven gave hers to Ethel—whitened her golden hair. A whitening of hair expressive of that colorless-color which, like the seven-fold-influences of The Pleiades, is as devoid of self-devastation or of *Self-renunciation,* as was Ethel's later act, when she permitted Reginald's physician, at her request, to transport from her en-spiritized-veins a portion of her vital current. A current which the absented (rather than the diseased) Reginald seemed to need, in order to link up his fluttering-Spirit with the work which his newly-balancing-mind must accomplish, in order to symmetrically-adjust his new knowledges to the tumultuous complexities of the crucial-epoch, now upon us, world-wide!

Complexities, not the least portentous of which are those which are renewedly coming up in the form of scouted old teachings. A discovery and discussion of which now follow on the reception of a letter, containing a copy of "*the Green Acre-Conference*" program. A letter which awoke a desire for fuller *enlightenment* concerning the question, whether or not, there is an exalted scientific distinction between the mind-

building tendency of the Vedantic philosophy and this other *ism*, now called Baha ism. I answered the letter. I commended the writers' guard against the whelming deluge in conditions languishingly called "*lo-o-o-o-ve*," by one sort of orientalist. A word, which (as pronounced by the increasing number of emotional-religionists (?) can best be spelled by a doubling and trebling of the letter o, as pronounced, at such times by such devotees.

To illustrate my estimate of the '*quality*,' I quote a statement, made relative to it centuries and centuries ago by an opposing Teacher, named 'Daksha'—who said—"At the worship of Vishnu, no Brahman is wanted." Therefore, as I understand, Brahm-ism and Baha-ism are similar in that, neither 'cult' is at all eager to protect from mental (or other) intrusion, the virginally-intellectualizing vigor of the *Vishnu* (or the spiritually-feminine) element of Humanity. On the reverse the wreaking image of the *Brahm* Element of the East-Indian religion appears as a voracious l- - - (those letters are not o v e) -full quality, which lays hold on those men and the sons of the men who have so debasingly consumed the feminine-power of humanity that (as is agonizingly typified by the sculptured Laocoön Rhodian-Group) fathers and those sons but hopelessly fight against the strangulation and bone-crushing-bemanglement of the unrelaxing coils in which that "old serpent the devil," has enwrapped them.

Elsewhere, scholastic thought has set forth this condition, in part, under the words, "*Deus inversus*": significant as these words are of the disastrous reversal-of-right order which follows on the malefic falsifications of some sorts of religionists (or of common blackguards) as they ruthlessly destroy the spiritual vis, vir and vim of the other-wise long-ago-perfected feminine-up-building Element of Humanity:—Simply co-incident as the presence of such womanly self-possession otherwise would have been with the oncoming of virginally born sons and daughters of The *Spirit* of the breath-of-Life! A sum-total ideal of which is presented to the mind, by the sight of the unspeakable tetragramaton, set forth in the cabalistically "Unspeakable Word," יהוה.

A selfish, lazy-animal-like *destruction* of woman's supernally-attained-capabilities,—is, a kind of *destruction* by which Brahm ism enslavingly bedazes and turns into fuel for *its* fire, the feminine creature, that "most perfect creature of God": —arresting not only race-progress but degrading even the instincts of birds and beasts:—who, but for the incomprehensible, undignified, unselfpossessed slovenliness of *Brahm*-like whelps,—might have all found life, really *worth the living!*

Therefore, in order to bring to light some of the best facts of this murky-affair,—I wrote in reply to a letter received from a woman who is now making her first visit to "The Green Acre-Conferences"—asking her to early ask Professor Nathaniel Schmidt to learn from Mr. Binay Mohan Shanvaris (or from Mr. C. Jinarājadāsa, *why* these teachers do not bring over from India and Thibet their own wives, sisters, mothers and daughters, and take *them* up "into the Pines and Eirenon tents," as recipients of the deluge in that which stands a chance of being, the bilge-water-from the *wreckage* of what was (probably) once, the religion of Great India's Ship-of State? A wreckage, the mere bilge-water of which,—in its stranded-condition,—the ill treated Native Teachers may now incline to let loose on America from India's cruelly diseased, famined and vice-burdened land. A land where, now, for many years, the Roman-Brutus style of Government dealings there—with its army of occupation, administration and taxation—may have aroused in the natives a desire for a double-twisted-style of retaliation. And which, like 'a net within a net'—may now include in the complicities, the unwitting mistake of identifying the word, '*Eirenon*,' with ways of worship, which may, to the intelligent, be as distinguished in quality as were the methods of the old Angles of Angle Land, in the south of Denmark from the morals and manners of the Roman Brutus "Army of occupation, administration and taxation"—which methods and *discredit* still attach themselves to the more worthy name and nature of the Engles of old Engleland!

These things being so I have written to the lady, saying,— "Lest, by further mishap—not only the name and defame of the Roman-Brutus Army should continue to attach itself to

the Real English people,—but also, lest the truly learned men of India should entangle their memories of the *doings* of the Brutus-Roman-Army with the *character* of the *constitution* of the utter *independence* of the United States of America from any such Romanized-army doings,—will you tell the men from India, that—until the recent semi-intrusion on *our* country of the same old doings of the Roman-Brutus army of occupation, administration and taxation,—we mature, constitutionally-vitalized American women, 'would never have believed it' possible, that the psychic smudge of old Brahm ism and new Baha ism, need have come here as the precursive flames, from which, must now arise, to her own Aerial height, our long suffering Phœnixian Eagle."



